

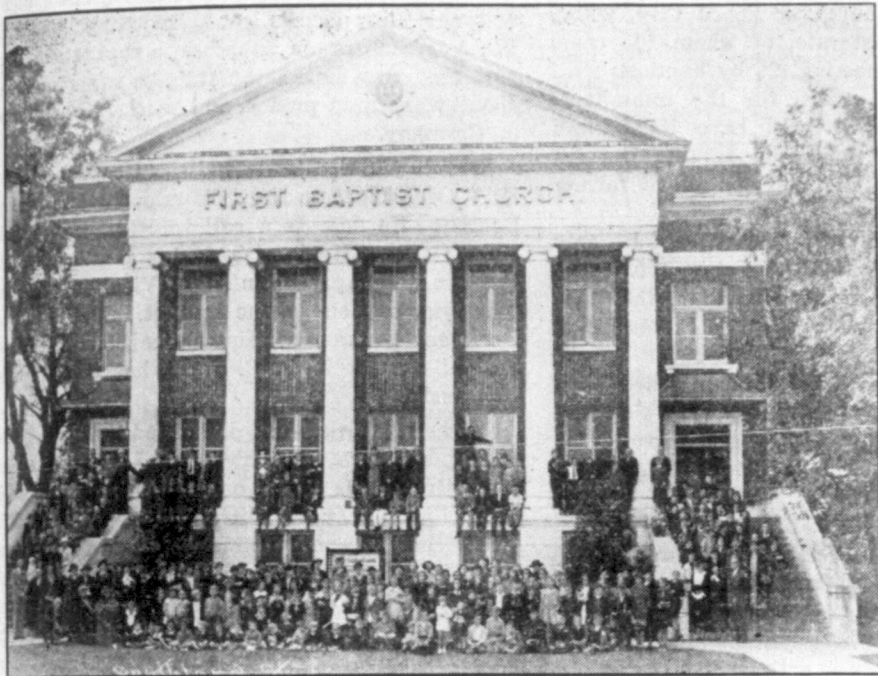
# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LX.

Jackson, Miss., May 12, 1938

NEW SERIES  
VOLUME XL No. 19



FIRST BAPTIST CHURCH BILOXI

This building has fifty-seven rooms and a seating capacity for fifteen hundred in the main auditorium on the second floor. The educational department in the rear is four stories high.

## QUESTIONS CONCERNING BAPTIST WORK IN BILOXI

G. C. Hodge

Wouldn't it be interesting to know what people in the interior of the state think about Baptist work in Biloxi? Judging from the questions we have heard they have only a vague idea about it. For instance, one of our field workers was conducting a B. T. U. Training course in a church in the northern part of the state. One of the members asked where the field worker would be the following week. The reply was, "I am going from here to Biloxi." "Oh," said the questioner, "you are going on a vacation?" "No," answered the worker, "I am going to assist in a B. T. U. training school like we are having here." "What?" came the question, "do you mean to say that they have a B. T. U. in Biloxi and that the young people in Biloxi go to church?" The worker replied, "Why certainly they do. One of the very best training unions in the state is in the First Baptist Church, Biloxi." "Well," said the member, "I never heard of anything about Biloxi except worldliness, pleasure and sin. I didn't know that the young people down there were interested in church work."

Biloxi is the play-ground of the state, and practically every kind of amusement is provided for those who care to indulge. People from all parts of Mississippi and from every state in the Union come here. Everything, except some stores and offices, is open on Sunday the same as on any other day of the week. Sunday is, in fact, the big day in Biloxi for all kinds of sports and for frolicking in almost every way. In Biloxi however, God has a select group. This group is not as large as we think it should be, but it is growing. In this group are people of all ages who are endeavoring to keep themselves unspotted from the world.

There may be in some places people who go to church because they have no other place to go, but this is not true with the people in Biloxi.



There are dozens of places where they might go for amusement and entertainment, and there is the beach with its white sand, gentle breeze, ever changing water and beautiful drives constantly calling, but in the face of all these from sixty to an hundred Juniors, Intermediates and young people, in addition to the adults, attend B. T. U. and preaching each Sunday night, and even larger numbers attend Sunday school and preaching services on Sunday morning. Many of the young people in Biloxi go to church, and they are interested in church work.

### What Type of People Do We Have In Biloxi?

One of the most active and widely known laymen in north Mississippi asked the pastor a few months ago if he did not find it difficult to work among "all those foreigners in Biloxi." He seemed to think that all the people in Biloxi were foreigners, but such is not the case. Biloxi has a population of about 16,000, and it may be that fifty per cent or more of these are of foreign descent. Among them are some of our leading citizens and friends, but practically all who are of foreign descent are Catholic and have little or nothing to do with Baptist work. They take no part in our work nor attempt to hinder it in any way so far as we know.



G. C. HODGE, Pastor  
First Baptist Church, Biloxi



REV. E. S. FLYNT, Pastor  
Biloxi Second Baptist Church



BILOXI SECOND BAPTIST CHURCH

We have in the First Baptist Church, Biloxi, the same type of people they have in any good church in the state. In fact the leaders in some of the inland churches got their training in the Biloxi church. For instance, the general superintendent of the Sunday school of the First Baptist Church in Jackson got a great deal of his training in the First Baptist Church of Biloxi. He was a member of the Biloxi church eleven years, and our Sunday school superintendent for a number of years. Leaders in the field of education began to search for a man to lead the adult education work in the state. They decided that our own superintendent, Prof. A. L. May, was better prepared for the work than any other. He moved to Jackson and joined the First Baptist Church. Within a very short time they elected him general superintendent of their school. That is the type of people we have in the First Baptist Church of Biloxi.

About three years ago Lyn Elder, one of the boys we baptized and trained in our Sunday school, B. T. U., orchestra and other church activities, graduated from high school and entered L. S. U. He was elected president of the Louisiana B. S. U., which position he continues to hold. Another

(Continued on page 3)



## Sparks and Splinters

This thing of "undeclared war" has more than one angle or possible complication. For instance when Russia was warned by Japan that it must stop helping China, the Russians replied there wasn't any war on. Boom! Bang!

Brooksville church last Sunday extended a unanimous call to Rev. Chas. Webb, and they are hopeful of his acceptance. He is a son of Rev. H. H. Webb of Jackson and has just finished his work for the Master's degree at the Louisville Seminary.

Pastor W. M. Fore says the First Church, Prichard, Ala., has enjoyed a two weeks revival in which 68 were added to the church. Dr. F. M. Barnes of Montgomery preached and Rev. W. B. Fussell of Bessmer led the singing. For several months the Sunday school and B. T. U. have been making fine progress, and all the work is encouraging.

The revival spirit continues at Lambert. Yesterday (May 1), was a record day for us. The largest attendance at Sunday school and preaching. We received seven into the church, four by letter and three professions of faith. At the close of the evening service I had the privilege of burying with Christ in baptism eight fine young people.—R. W. Porter, Pastor.

Highland Ave. Church, Montgomery, Ala., will long feel the effects of the heaven-sent revival in which Dr. E. G. Davis preached and brother Joe Canzoneri sang. There were 84 additions; the congregations filled the house, in spite of rain the first week. The pastor, Dr. Chas. F. Leek, says it was the most satisfactory revival they have ever had. Nearly all who were saved were members of the Sunday school.

If it is true that within the past few years the percentage of Baptist boys and girls in state schools and in denominational schools has so radically changed, surely something ought to be done about it. It is said that a few years ago the percentage of Baptist students was 80 per cent in Baptist schools and twenty per cent in state schools; and that now these percentages are reversed.

Different news agencies give quite varying reports of the reception given to Hitler last week when he came from Berlin for a return visit to Mussolini in Rome. All are agreed that he was given a warm welcome, but some indicate that it was worked up by the fascist regime for increasing Mussolini's bargaining power with France, and that underneath the outward glamor there was a chilly feeling in the hearts of Italians because of Hitler's too close proximity to Italy since he swallowed Austria. The two bluffers have met.

There is certainly a very queer situation in Moore County, Tennessee. The law in the state permits the manufacture of whiskey in the state for sale outside the state, while the state is legally dry. The people of Moore County by a majority of 575 to 411 voted to permit the manufacture for out of state sales. This means you people in Kentucky must not sell our boys liquor, but we claim and exercise the privilege of selling to your boys and boys of other states. Don't laws make you dizzy? But the judgment of God is against them that do evil.

The Grandview Church, Nashville, Tenn., recently had a most gracious season of refreshing from the Lord in revival services, in which Dr. E. C. Stevens, Louisville, Ky., did the preaching. It was the best series of evangelistic sermons we ever heard. We had about forty additions—thirty of them for baptism. Dr. Stevens is no "high pressure" evangelist: he preaches the word and trusts the Holy Spirit to convict of sin. He has no tricks or foolishness about him. Our work goes well with some progress being made. We are nearing the close of eleven years of service here. They have been busy and very happy years.—J. R. Kyzar, Pastor.

Pastor S. A. Murphy of Valence St. Church, New Orleans, won the doctor's degree at the B. B. I. when he received his diploma May 3.

There were 125 additions to the West Monroe church in Louisiana, where Pastor E. E. Huntsberry was assisted in a meeting by A. E. Prince.

Simultaneous evangelistic meetings were held in 26 churches in Mobile Association in Alabama under the direction of H. S. Sauls. There were more than 700 additions.

Graduating exercises of the School of Nursing of the Southern Baptist Hospital, New Orleans, were held May 5th. There were 28 members of the class, representing five states.

Pastor A. F. Crittendon has welcomed more than 400 into the church at Ponca City, Okla., in his two years pastorate, of whom 105 came in a recent revival meeting, 98 by baptism.

Mrs. J. T. Owen writes for the committee: "Bowlin Baptist Church will have its fiftieth anniversary program and home-coming the 4th Sunday in May. Special invitation to all former members."

The authorities in Jersey City, N. J., only helped the Socialist cause when they refused to allow Norman Thomas to speak in the city. And beside they may have a suit on their hands for kidnaping.

The First Church, McComb, has called Rev. Wyatt Hunter now pastor at Lyon, who was several years in the State Sunday school work. He will be a worthy successor to Dr. J. W. Mayfield if he accepts and we wish for him and the church the fulness of the Father's blessing.

Rev. P. C. Colmerly of Edwards, pastor of the Presbyterian Church there for nearly half a century, passed away last week. The church was preparing to celebrate his semicentennial, a most unusual experience even in a Presbyterian church.

Some time ago the Chinese government did not allow Christian schools in that country to require all students in the schools to study the Bible. It was to be only elective. Recently Madame Chiang Kai-Shek announced a change of policy: the study of the Bible may be required of the pupils in mission schools.

Dr. J. L. Decell, for seven years pastor of the great Galloway Memorial Methodist Church in Jackson, has been recently elected to be one of five new bishops by the General Conference of the Southern Methodist Church. He is much beloved in Jackson, and contrary to the custom of the Methodist plan, has been retained for nearly eight years in one pastorate.

Figures released from Dr. E. P. Alldredge's report to be submitted at the Southern Baptist Convention at Richmond reveal the following interesting statistics for the past year: Membership, 4,595,602; gain, 113,287; churches, 24,824; gain, 173; total contributions, \$32,265,687.00; number training unions, 35,535; membership, 742,201; W. M. U.'s, 34,594; members, 612,007; contributions, \$2,357,003.00; Sunday school enrollment, 3,211,707.

Southern Methodists last week voted overwhelmingly to unite with Northern Methodists and the Protestant Methodists. In the case of Christians who believe in one great ecclesiasticism, we see no reason why they should not unite. Of course Baptists do not believe in any ecclesiastical union even among Baptist churches. Our conception is of autonomous and independent congregations, with only voluntary cooperation with others only as we are in agreement with them in doctrine, in objectives and in methods.

The reception given at First Church, Jackson, as a part of their centennial celebration, last week was in every way a pleasant affair. The church kept open house to their friends who came in great numbers and were greeted cordially and shown through the beautiful and well equipped building. Pastor W. A. Hewitt was appropriately happy; the officers in the church were delightful hosts; Professor Bond the chairman of the board of deacons, was at his best and Mr. T. M. Hederman, chairman of the Centennial Committee, was master of ceremonies. Refreshments were served and everybody was happy.

In the first four days of simultaneous evangelistic services in Birmingham Association, conducted by Dr. R. Q. Leavell, 600 joined the 35 churches.

The Commission, monthly magazine issued by the Foreign Mission Board of Richmond, gives us a handsome illustrated edition for May. Many of the scenes are taken from historic Richmond.

Franco, believing that he is sure of success in Spain is now said to have announced that he favors a monarchy with the third son of former King Alfonso on the throne. He probably means to play the role of Mussolini.

Maybe the pastors of state supported churches in Germany are like boys sucking a cow's udder and objecting to the cow's switching her tail. When preachers or churches accept state support they may expect the state to say something about what they preach and teach. It's fly time in Germany.

Brother W. E. Greene writes to commend Rev. M. V. McKinster to the fellowship of Mississippi Baptists. He accepts a call to Hillsboro church, Scott County. He is also pastor at Rio, La. He was ten years pastor in West Virginia and has spent two sessions in the Baptist Bible Institute. Last year he married Miss Grace Sigrist, a Mississippi student in B. B. I. He has begun work vigorously.

Southern Baptists are persuaded that the unity among believers for which our Lord prayed so earnestly on the night before his crucifixion is primarily a unity of spirit, a loving fellowship, rather than external union in a world organization. We must hold fast to the liberty with which Christ has set us free, each church accepting Christ Jesus as its sole Lord and freely cooperating with other churches in giving the Gospel to all men.—J. R. Sampey.

One repercussion of the Oxford and Edinburgh Conferences has developed in a protest of the Anglo-Catholics, who are members of the Church of England against what they call a "tacit acknowledgement of the validity of non-episcopal orders," and a protest against that service in an Anglican Church in which others than Episcopalians were by special dispensation admitted to a communion service. They are threatening a split in the Church of England. So the efforts to unite seems to result first of all in a threat to divide. Go to it, beloved: a faith that isn't worth fighting for isn't worth having.

We hope you read Dr. Gunter's article in last week's Record in which he discussed the proposal of the Executive Committee of the Southern Baptist Convention in effect to divert designated gifts from the objects for which they were intended. His words ought to be weighed carefully, for what he says is worthy of consideration. His article was evidently evoked by a paragraph of the editor in which we expressed the opinion that the Executive Committee nor the Convention had any such right, any more than a church treasurer has, or a church, or a board of deacons. His illustration of the family arrangement falls short just at this point: He says the members of the family should have the liberty and the disposition to divide what is given them with other members of the family. But in this case they are given no liberty to do so, they are instructed to do so. Rather they are prevented from doing otherwise, for the money is never given them after they have received the amount of their budget. Here is a man who designates money for a special object, but it never gets to that object. The one who was supposed to receive it never gets it, and the donor is forbidden the privilege and denied his right to give to what he wants to give to. Mind you this prohibition is not now operative in the Southern Baptist Convention, nor in any other convention. It is a recommendation of the Executive Committee of the Southern Baptist Convention and will be acted on by the Convention next week in Richmond. Our people are going to give to what they want to give to, or they will quit giving.



## CONCERNING BAPTIST WORK IN BILOXI

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(Continued from page 1)

of our boys, Bobby Entrekin, entered L. S. U. the following year. He too was deeply consecrated, well trained, and capable of leading the young people of any state. He was elected secretary of the state B. S. U.

Chester Swor, whom the entire South would like to claim, got his start in life in Biloxi. That is the type of people we have here.

A little girl was converted and joined the First Baptist Church in Biloxi. Her parents later moved to Cuba. She communicated with a missionary of our Home Mission Board and persuaded him to go to Cuba. She interpreted his messages to her people, some of whom believed, and thus she began our Home Mission work in Cuba. That is the type of people we have in Biloxi.

Of the two hundred and fifty thousand Baptists in Mississippi, who was the first to complete the twenty-four books in our New Sunday School Study Course? It was the pastor of the Second Baptist Church in Biloxi, Rev. E. S. Flynt.

## What Kind of Program Do We Have In Our Church?

A number of pastors have asked about the kind of program we have in our church. Others have asked if the work in our work is not altogether different from that of churches in the interior.

To us it seems strange that people should have such ideas about Baptist work in Biloxi, for there is no difference between the work of the First Baptist Church in Biloxi and that of any other well organized, active church. We have the same devil leading people do the same things here that they have in Hattiesburg and Starkville. We have the same God and Bible with the same teachings, promises, commands and doctrines that they have in Jackson and Oxford. We have in the membership of our church some who are as fine as the finest in Columbus and Greenville, and some who are as selfish, indifferent, worldly-minded, contrary, and full of the devil as any that may be found among the sorriest members of the churches in Laurel or Natchez. We have among the non-church members some who remind us of the rich young ruler who came to Jesus. They lack only one thing it seems of being perfect, and that one thing is life which comes through faith in Christ. We also have some who are as vile, as corrupt, as degraded and as morally rotten as any that may be found in Vicksburg or Meridian. Since we have the same kind of people, the same kind of problems and the same general aims that inland churches have, our program and methods of work are the same.

(1) We request our deacons to take the lead in all phases of general church work. They, in the beginning of each church year, organize with the following committees: (While the chairman of each committee is a deacon the other members may or may not be deacons)—Property, Evangelistic, Finance, Music, Fellowship, Enlistment, Usher, Ordinance, Pulpit, Boy Scout. They make and adopt a program of work for the year, then meet on Monday following the first Sunday in each month to check, make reports, and plan in detail their work for the ensuing month.

(2) The Sunday school workers in like manner adopt a program for the year, and meet monthly for reports and for planning the work for the following month. Their program is based on the Standard of Excellence. For two or three consecutive years our school was standard, the only standard school, so far as we know, on the coast. Our school at present lacks only a fraction of two points of being standard. One or two of our classes have reached the standard for organized classes. Our superintendent, Mr. J. C. Brent, hopes to have at least two standard departments in the near future. Our Intermediate department, Mrs. F. J. Pates, superintendent, lacked only a fraction of one point of reaching the

standard last quarter. This department will be standardized this quarter.

(3) Our B. T. U. members, like those of other churches, are striving to reach the standard for each and all organizations in the union. They, in addition to this, conduct from one to two religious services somewhere in the city each Sunday afternoon.

(4) The hundred and sixty members of our W. M. U. are as busy as any group in any church. They are organized according to standard. In the beginning of each year they plan definite work for each circle each week in the year. They write it in their year book so that any circle may know now what it will be doing ten months hence. Whether it is wet or dry, hot or cold they are busy visiting new-comers, the sick and shut-ins, sewing for the hospitals, the orphans and the needy at home, studying, sponsoring auxiliary organizations, decorating the church and doing everything else they can for the Master and their church.

In addition to all they have been doing, the pastor recently requested them to do two other things: First, to sponsor attendance at the mid-week prayer meeting. The circles will take turns in doing this. The circle that sponsors the attendance on any given night will attend and lead others to do so. Second, to arrange for the pastor to conduct one cottage prayer meeting each week. They will contact the homes and arrange the dates. The pastor will conduct the services with the families and their friends present.

## Do We Soft-pedal the Gospel in Biloxi?

No. We occasionally preach a topical sermon, give an object lesson or an illustrated lecture, using the stereopticon, but our manner of preaching usually is textual or expository. We take a word, a verse, or a passage of scripture, explain its meaning and apply its truths to our life and time. The plainer we make the messages the better the people, young and old, like them.

We find that the Word of God is sharper than any two-edged sword and, like a hammer, it breaks the hardest of hearts. The Holy Spirit uses it to bring conviction and conversion to some in our congregation nearly every Sunday, for which we give Him the praise.

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## THE FOLLOWING HELPED TO MAKE THIS BILOXI EDITION OF THE RECORD POSSIBLE:

Sheriff O. L. Meadows, Mayor Braun, The Chamber of Commerce and City of Biloxi, Perkins-Fayard Realty Co., Buena Vista Hotel, Whitehouse Hotel, New Biloxi Hotel, Avelez Hotel, Tivoli Hotel, Gulf Coast Military Academy, People's Bank, W. V. Joyce Co., J. C. Penny Co., Gay-Hamill Co., Kimbrough & Quint, W. J. Grant, Miss Sue Hawkins, and Rev. G. C. Hodge.

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## BILOXI AND THE BAPTISTS

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(The following article, written by Dr. J. B. Searcy, pastor of the First Baptist Church in 1900, was found in the cornerstone of the old church building, copied and redeposited in the cornerstone of the new building Aug. 3, 1924.)

"Biloxi takes its name from a tribe of Indians that used to live in this country, and had their town near where Ocean Springs now stands. We are told that the word means 'broken pot' and was applied to this tribe of Indians because they had been broken off from the large tribe of Choctaws that live in north Mississippi.

It has been two hundred years since this portion of country was settled by white people. In 1699 D'Iberville, a French Canadian, established a settlement on this coast, built a fort and called it Biloxi. That fort was evidently a little south of Ocean Springs and its site perhaps now is in the Bay. Within these two centuries this country has been under five different governments.

The records of the First Baptist Church in Biloxi were destroyed or lost during the War

Between the States, so now we are left to tradition as to the beginning of the Baptist church in Biloxi. Rev. O. D. Bowen in his "Historical Sketches" says that the first preaching by Baptists in the town of Biloxi was in 1845 or 1846, and about 1846 a church was constituted and was supplied with preaching from time to time by Elders P. P. Bowen, Daniel Stanford, R. H. Sims, Charles Long, E. H. Hemstead, and an occasional visit by others. Among the occasional visitors was the new venerable and highly esteemed Dr. J. F. Freeman of Starkville, Miss., who in 1857 spent several months here recuperating his health and preached to this people. In 1850 Rev. P. P. Bowen became a missionary of the Home Mission Board of the Southern Baptist Convention on the Gulf Coast and Biloxi was one of the points he supplied. In 1855 he was appointed jointly by the Home Mission Board of the Southern Baptist Convention and the Board of the Mississippi Baptist State Convention. The "Little Flock" at Biloxi built a house of worship; but during the war they were scattered, private parties occupied the house, and the records were lost, and the church to all human appearances became extinct.

In 1875 the Rev. J. B. Hamberlin, of Meridian, Miss., came to the coast for the recuperation of his health, hardly expecting to live during the year. To his delightful astonishment, he improved rapidly and was soon able to preach. He found a few of the scattered members of the old church, and some others who had moved to this place who were anxious to cooperate in church work. He succeeded in regaining the building and church property, had it renovated and made suitable as a place of worship; and on the 24th day of May, 1875, reorganized the First Baptist Church of Biloxi, Miss., with the following members: Bro. A. C. Mason, Lou Elder, B. J. Bradford, Maggie Bradford, Elizabeth Craig, Amelia Crawford, Catherine Craig, Mary Bennett, Susan L. Vanderford, C. M. Andrews, Caroline S. Fewall.

About this time the Mission Board of the Mississippi Baptist State Convention employed Rev. J. B. Hamberlin as their missionary on the Gulf Coast and he served this church in connection with other mission work until Dec. 7, 1879, when he resigned the work here to take charge of the church at Vicksburg, Miss.

In November, 1880, brother O. D. Bowen was chosen pastor under the appointment of the State Mission Board. During his pastorate the present church house on the north side of Division Street where Dulaney ends was built. After laboring arduously and successfully as a missionary on the Coast for ten years, Bro. Bowen resigned December, 1890.

Rev. J. W. Mathis was chosen pastor by the church and the State Mission Board in 1891. In the summer of 1894 brother Mathis was granted a leave of absence during July, August and September and brother W. F. Yarborough, now pastor of the First Baptist Church, Jackson, Miss., served this church as supply. Brother Mathis resigned the care of this church September, 1895.

Rev. H. M. Craig became the pastor by the action of this church and the State Mission Board in 1896. He resigned the work in 1897. Rev. W. Bilbro was chosen missionary pastor in 1898, and resigned in 1899.

Rev. J. B. Searcy, D.D., accepted the pastorate of this church Nov. 26, 1899, and is the present incumbent, "Thanksgiving Day" Nov. 29, 1900. And in accordance with the action of the church on the 18th of this month we are met here to lay this cornerstone and to deposit in this copper box these records."

Dr. Searcy resigned as pastor of the church December 24, 1905.

—BR—

Brother J. W. Middleton is this week assisting Pastor A. T. Cinnamond in a meeting at Kosciusko.

Dr. J. S. Dill, one of the leaders in Baptist work in South Carolina for half a century, passed away April 27, at the age of 82.



# LOOKING AT THE WORLD

By Plautus I. Lipsey, Jr.

The minds of thoughtful Americans, aware of the turbulent state of international relations today, are concerned over recent manifestations of President Roosevelt's foreign policy.

Specifically, the president's drive for a huge navy has raised the signal of alarm and justified the demand to know: "What are we going to do with it?"

At the same time, the question of the meaning and proper application of the neutrality statute is widely debated, and belief in its value appears to approach the vanishing point.

For the greater part of the nineteenth century, and the first decade of the twentieth, American citizens knew little and cared less about the problems of foreign policy, regarding them as abstractions of interest only to professional politicians.

It was assumed, generally, that we would fight when we felt like it and be free to continue our peaceful pursuits when and as he chose. As for the schemes of other countries—well, what were they to us?

Since the world war this carefree attitude has changed completely. We now know that the management of our relations with other governments involves the issues of liberty and prosperity, of war and peace, of life and death.

Under a dictatorship, the direction of foreign policy is, relatively, a simple matter. The head man makes up his mind (often upon the basis of expert advice, no doubt), and that is that. It is possible also for him to change his mind and reverse his policy abruptly—though this course has its difficulties and dangers.

But in a democracy, and especially under the American form of government with its division of responsibility and freedom of public criticism, the well-defined crystallization of foreign policy is, practically, impossible. Singleness of purpose and singleness of authority are lacking.

The president is official spokesman for his government, and commander in chief of the army and navy. But the senate shares the treaty-making power with him. And congress alone can declare war.

The American president, therefore, is only partly responsible for the determination of foreign policy, and his liberty of action is very narrowly circumscribed.

The main body of foreign policy is made up of precedent and tradition. This is entirely reasonable, for it is necessary to observe continuity of policy if we are to maintain our credit with other nations.

The president can change American policy with regard to other countries only slightly, slowly and gradually; and, successfully, only in accord with popular sentiment (and popular emotions).

Among Americans who live or work abroad, it is customary to say that the United States has no foreign policy, or, that it is so obscure and fickle that nobody can rely upon it. There is some truth in this exaggeration, largely due to the process of evolution which American policy is undergoing. The leading minds at Washington are feeling their way, seeking a more realistic and intelligent basis of relationship with other people.

In this creeping process, there are inevitably fits and starts, advances and retirements. Thus it reflects the state of mind of the people of the United States, under the pressure of propaganda and the influence of educational programs.

From my experience of several years in European countries, I would say that the Hearst papers and the Chicago Tribune are the most

powerful factor in American foreign policy. And they are negative.

Often have I seen realistic, cooperative impulses venture cautiously out from the portals of the state department, only to slink back with ungraceful haste at the shrill cries of these anti-foreign journals. They make diplomats cringe in fear.

On the other side, striving to encourage a forward-looking policy on the part of Washington, labor almost all the broad educational agencies of the United States, with the New York Times as their journalistic spokesman.

But what about the big navy?

It seems to me that Mr. Roosevelt is, first, using the big navy program as a political measure, to gain powerful political allies; and, in the second place, because he knows that his country cannot afford to ignore the troubled state of the world today.

No single nation can successfully invade American shores, and none appears to have any such ambition. Are we being prepared—as some observers charge—to attack another nation?

For my part, I am confident that Mr. Roosevelt has no intention of waging aggressive war on any other people. But it is a dangerous game he is playing.

Thwarted to a great extent in his domestic program of social reconstruction, the president fishes for friends with his naval building proposals. The big navy bloc itself is powerful; the ship-building interests are influential; the steel corporations, which provide the ships' armaments, are a mighty force in American life; the labor groups, which would find work to do, are politically potent. The president would like to appease all or some of these important elements. If Mr. Roosevelt is playing this game, he is playing the game of his sworn enemies—and they will beat him at it!

Meanwhile, the big navy plans are provoking and enraging the Japanese. In Tokyo the newspapers say, "What for are the Americans building such a huge fleet, unless to attack us."

And the British can see no purpose in a powerful American sea armament, unless it be as an ally or tool of the British.

And in America, where it is hard to find funds to feed the hungry, billions are poured out for instruments of destruction.

It is a perplexing problem, this problem of foreign policy, and there is no easy or quick solution. I am sure it will never be solved by a program of armaments. Nor will it be solved by a program of isolation.

Wars and rumors of wars will continue to prevail until we have completely abandoned the fundamental tenet of short-sighted nationalism: namely, that "We" are good and honorable, and that "They," on the other side of the boundary, are evil and treacherous.

The ultimate solution, then, is through a long process of education: education in mutual understanding and tolerance; in the technique of collaboration, instead of the technique of mutual destruction.

Isolation will solve no fundamental problems, neither the isolation of negative passivism, nor the isolation of blind selfishness and intolerance of suspicion.

Isolation, as a national political policy, is not only a delusion. It is a myth. America and Americans cannot be cut off from their past, nor from their present position in the world community, nor from their future responsibilities and opportunities.

Isolation would be the denial of freedom, intellectual as well as civil and commercial. For our world is more and more a world of ideas, from which we cannot escape if we would and ought not to escape if we could.

Hitler and Mussolini have achieved partial isolation from the world of ideas, but only at the cost of enslaving their peoples.

Isolationists and collaborationists are at war in America today, producing a state of confusion which is reflected in the ambiguity of American foreign policy.

The situation is further confused because the purposes of both groups are divided: pacifists are on both sides, while some belligerent folk likewise are supporting either party.

So our foreign policy is almost inevitably a mixture of isolation dogma, cooperative impulses, and warlike ambitions.

With these conflicting influences operating in our democracy, it is not strange that Mr. Roosevelt's foreign policy has proved to be, broadly speaking, a failure.

Our policy towards the Spanish war has been more than a failure, it has been an outrage. Subservient to British policy (often true of our state department), we have assisted the Germans and Italians to destroy youthful democracy in Spain.

Our Far East diplomacy, though more just and more intelligent, has not been more successful. We have declined this time to accept the dictation of commercial interests in the Orient, but we have failed to define our purposes in a struggle which will eventually require American intervention.

The "good neighbor" policy towards Latin America has been well-intentioned but its results almost entirely superficial. And we ignore the fact that there are more fascist governments in America (Central and South) than in all the rest of the world.

Only in one respect have Mr. Roosevelt and Secretary Hull scored a decided advance. That is in the field of foreign trade agreements. Already 16 agreements have been negotiated, the foreign countries involved accounting for almost 40 per cent of our total foreign trade.

Not a little emotional discussion seems to be going on among our Baptist people in Mississippi with reference to the action of the Convention in November, instructing the secretary of the board to make the same charge against designated funds handled through his office that is made for Cooperative Program funds which pass through the same office. We believe that when our people understand the matter they will approve the action of the Convention. The board of course charges only for moneys which it actually handles. It costs the board just as much time and money to handle designated funds as it does to handle the Cooperative Program funds. The office rent, bookkeeper's salary, and those of the secretary and stenographer have to be paid, and the only way to pay them is out of the funds they handle. Here is an example. The W. M. U. has three specials. But the W. M. U. receives from the Cooperative Program this year \$9,000 for the expenses of its work in Mississippi. Why should it receive this from the Cooperative Program and yet not help to pay the expenses of operation? The same thing goes all down the line. As a matter of fact all the objects participating in the Cooperative Program are today receiving more than they did last year, due, the bookkeeper tells us, to the fact that designated gifts are helping to pay the overhead expenses. By requiring the designated gifts to pay their proportionate share of the costs of operation, the percentage of overhead expenses is cut in half. Nobody ought to want to ride free. But this is a day of "thumbers."



# THE IMPERIOUS BAPTIST NEED

Eldridge B. Hatcher

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We need to produce as soon as possible some individuals aflame with the love and power of Christ. If we cannot do this why then tinker with lower aims. Of what avail then are all our mass evangelisms, organizational outputs and strainings after visibilities, standardizations and statistics? These things are not meeting the world issue.

But we can develop such spirit-filled individuals, if we will. Even one like D. L. Moody would be an ample reward for our efforts. Why not bring all our denominational and church machineries, our pulpits, our literature and our prayers to bear upon the one effort to have the indwelling Holy Spirit produce even a few such spiritual evangelists. Even one such would upset our statistics, for he would chase a thousand and two would put ten thousand to flight.

At present we are making no deep impression upon our poor panic-stricken world. It is unconsciously sending out its piteous SOS cry, but the Christians of the world seem helpless to come to the rescue. We need to wake up and realize the attitude of outsiders to our present day Christianity. They treat the Christianity which we are exhibiting almost as a joke. They see that we claim we are bound for an eternal heaven and that they are bound for an eternal hell and that the Holy Spirit is in us and for us and yet they see that we are immersed in machineries and are worshippers of ourselves,—our systems, our churches, our "Baptist Cause," and our Baptist reports. We will not meet the issue by manipulations of our machineries, whether by reducing, or multiplying, or combining, or rearranging them. The problem is vastly deeper than that, and is spiritual, rather than mechanistic. Triumph for Christ's cause can not come that way. We are after tablatable activities, which operate in a realm in which the New Testament Christianity did not function and can not do so today. The outside world is demanding that we show them something else beside our statistics.

"If you have found God," said a Hindu, "I will listen to anything you have to say, but if you have not, I do not care to discuss the matter with you."

"These Christians," said Frederick Nietzsche, "must show me that they are redeemed before I will believe in their redemption."

If we would get the ear of the outside world we must show them better individual samples of Christ's Christianity than we are now showing. Our present church output is the chief obstacle to the rapid advance of Christ's kingdom. We are not showing the world what the Christianity of the New Testament, when set ablaze in an individual, will do for him. We are set on showing ourselves and our work. But the world does not like the goods the churches are turning out. They say they can often turn out better material themselves.

We spiritual paralytics in the churches are throwing upon our already loaded denominational officials some of the responsibility for spreading Christ's kingdom that we ought to be shouldering. We are telling these faithful officials to draw up the schedules that we must follow in our churches, thereby evading our duty and pushing Christ's kingdom work down towards standardization levels where few, if any, spiritual victories can be won. We tell our officials "Enlist our Baptist people," when not enlistment but development is the monumentally crying need.

Some one has said: "The chief sin of the church in our time is in using Christians at the expense of developing them." We are like firemen trying to entertain themselves, and those standing by, while the building to which they have been sent is wrapped in flames. Alas for anyone of us who seeks to justify ourselves. Surely there is not one of us who could not do more, with our present world calling for help.

Let us push aside to second place all our vast organizational, and mass-movement dependencies and give first place to the consideration of the question: How can pastor and people, in a local church, have the Holy Spirit to lead some individual member (ah, will it be ourselves?) to make the absolute, self crucifying surrender, and therefore to fill and empower him with the light and love and power of Christ. Do our pastors and churches know how to bring about such a Pentecostal triumph in an individual member? Isn't that the biggest problem for our "Conferences" to confer about? And when the answer is found should it not be trumpeted far and wide through sermons, addresses, Sunday school teachings, Baptist literature and our Christian education courses which are swelling into such mammoth structures?

We are spreading out horizontally with our tabulations while the need is for downward and upward perpendicularities. Oh, it is an individual, in whom the indwelling Spirit of Christ is given His full opportunity, that Christ yearns for.

He largely avoided crowds, and He seemed to think that He must do His best when He was sitting down with one person. Ah, that "one person." He towers in value and possibilities far above all our schemes, movements, and manipulations. "The local church" lifts itself high in our dreams and plans, but it is the individual who is our only hope. We are looking in every direction except the spot where stands that boy, or girl, that man or woman, who is the stage on which Christ will enact his greatest heavenly drama.

"The reason why Christians do not set the world on fire," said Dr. E. M. Poteat, "is because there is no flame in their lives."

Let it not be forgotten, however, that we already have individuals here, there and yonder, who do have this flame in their lives, but it is more such individuals that we need. We do not have the development of such individuals as our topmost church and denominational objective.

There are three reasons why we should concentrate our individual, church and denominational efforts on the development of more such individuals in our churches.

1. Such Spirit-filled, Christ like Christians will prove to be our best workers. The best spiritual results accomplished by our pastors, secretaries and other church workers, are due to their Christian personalities rather than to any speech, or manipulation of organizational activities, by them. "I do not remember what he said, but I remember him," said someone. Today we are assuming that the average church member is ready for work and we seek to enlist them in droves.

But Christ assumed-and-knew-that even the apostles were not ready, and He halted them until they became filled with the Spirit and then they made Europe tremble with the Christianity which flamed in them.

2. Such efforts are the most powerful type of individual soul winning. Outsiders care little for our soul-winning talk. They watch to see Christ shining in us and failing to see Him they go off disappointed. But Christ, shining in the countenance and throbbing in the tones and in the life of a church member, is not only the best evidence of the divinity of Christianity, but the most effective force in soul winning. That eminent saint, Fenelon, spent the night with Lord Peterboro and next day the latter exclaimed: "If I spend another night with that man I will have to become a Christian." Ah there we see the evangelistic dynamic at work. No need for putting off to a once-a-year revival meeting when a church has in it such individual evangelists radiating their light and power, month by month.

When John Scutter left New York in 1899 as a missionary to India the boy, James Brainerd Taylor, was at the dock. "The gleam on Scutter's face so impressed the lad that he abandoned his chosen career and prepared for Princeton and became later the great missionary." What are our Baptist facilities for kindling in the faces

of our young people such light?

How was John Bunyan converted? It seems that his most powerful urge towards a surrender to Christ was the Christian joy that he saw in a few plain women whom he heard talking about their religion.

"It was my mother's personal influence and example" said Madam Chiang Kai Shek "that led my husband to become a Christian."

Oh, why will we, in our too large dependence on organizational movements and standardizations, spend our labor for that which is not bread? Organizations, of course, are necessary and important, but they will take care of themselves if we make them results rather than causes. Probe to the bottom of conversions today and we will find that it is nearly always the silent, unconscious influence of some Christlike individual that made the deciding impact.

3. The development of such individual Christians is the best propaganda. Our present attempts at evangelistic propaganda are the least effective and the most expensive. "Every life" said Amiel "exercises a silent propaganda." One individual set aflame with the love of Christ is the best agency for spreading Christianity. His Christianity spreads like an epidemic. We do not have to provide movements for spreading such Christianity. It takes wings.

It was thus that the Christianity of the early disciples spread. It multiplied itself like a prairie fire. Pliny complained of the Christianity of the first century (which he called a superstition) saying: "The infection has spread through cities, villages and country districts." Why can do not adopt the heavenly method in our program. Are we so enamoured of our statistics and published reports that we become blind to the Victory Highway which opens before us.

Is not this the one supreme question now confronting Baptists? "How can some individual among us be led to go down, down into the dust of penitence to pay the 'absolute surrender' price for having the glorious Christ shining and operating in his character and life?"

"The Protestant Reformation," said someone, "was born in Martin Luther's prayer closet." That same "secret place" is the storm center on the Baptist battle field where the victory for Christ's cause must be won.

—BR—

A law against Ku Klux passed in New York in 1923 for which no use had been found, was invoked last week against a Nazi organization.

From Baptist headquarters in Jackson the following have gone to the Convention in Richmond: Dr. R. B. Gunter, Rev. A. L. Goodrich, Dr. P. I. Lipsey, and Misses Traflor and Robinson.

The Watchman-Examiner suggests a \$25,000 memorial fund to be given by 1,000 churches to help carry on the work of Shanghai University, whose President Dr. Liu was recently assassinated.

Bowmar Ave. Church, Vicksburg, will use college students in the vacation Bible school June 13-24. Instruction in all departments will be offered. All people of every creed and no creed are invited. A great spiritual and social uplift is hoped for. The pastor is Rev. J. M. Cook.

Pastor C. S. Moulder will be assisted in a meeting in Dixie Church, Forrest County, July 17, by C. H. Hogan who was reared in this community and after finishing his work at the Baptist Bible Institute, is pastor at West Orange, Texas. Prayer is requested that souls may be saved.

Pastor T. W. Talkington has welcomed into the Sumrall church 47 new members, 31 by baptism. Thirty-one joined during the meeting held by Evangelists Smith and Perry. The Sunday school attendance has doubled and there has been a good increase in the Cooperative Program. Brethren Smith and Perry have done a wonderful work through all that section, being specially fitted for work among these people. Surrounding churches brought their candidates to be baptized at Sumrall. In this baptism 114 have been buried with Christ in the past five months.



## SECOND BAPTIST CHURCH, BILOXI

The Second Baptist Church was organized several years ago through the efforts of the First Baptist Church and some interested Baptists who lived in the factory district of the city. Its life has been one of continued struggle due to the fact its members live by working in the factories and at the fishing and oyster business.

During the past five years and four months, or during the service of the present pastor, the membership has increased 173 per cent. A new church house, a stucco building, valued at six thousand dollars, has been erected. During December of this year, all debts on the church building will be paid off. This will be possible through the assistance of the State Mission Board. The Board is also assisting in supporting the pastor.

Those of us who know this church field are sure that the financial support given this church is money well spent.

—BR—

## PASTORS OF THE FIRST BAPTIST CHURCH OF BILOXI SINCE 1905

In reviewing the history of the First Baptist Church, Biloxi, one is impressed with three things: First, the difficulties and problems that have and are confronting the church. Only those who are familiar with conditions on the Gulf Coast can understand these problems. Second, the large number of short pastorates, due to these problems. With the exception of the present pastor, Dr. J. B. Searcy remained longer than any full-time pastor, and he was here only six years. Third, the steady progress the church has made through the years.

Rev. H. C. Roberts became pastor in 1906 and remained two years; Rev. W. A. Roper remained one and one half years; Rev. J. J. Smiley was pastor three months; Rev. D. W. Bosdell was pastor four years; Rev. H. C. Roberts again accepted the church and remained as pastor three and one half years; following him Rev. A. H. Clark was called to the church but resigned after two months; Rev. S. P. Poag served one and one half years, after which Rev. J. L. Boyd, now pastor of 41st Avenue Church, Meridian, Miss., served as pastor nearly four years; Rev. S. G. Posey resigned the church at Durant, Miss., to accept the call to this church and resigned after three and one half years to become pastor of Coliseum Place Church, New Orleans; Dr. Ben Ingram, now teacher of Bible in Bessie Tiff College, followed brother Posey and remained one and one half years; Dr. L. H. Miller, Home Mission Board evangelist, became pastor in 1929 and resigned two and one half years later and accepted the call to a church in Greenville, S. C.; Rev. G. C. Hodge, director of the stewardship and budget department of the Mississippi State Convention Board, accepted a call to the church June 1, 1931, and has remained as pastor since that date.

The present pastor is, among other things, engaged in what he terms "a division of labor": Rev. Boyd purchased the land upon which the present church is built; Rev. Posey erected the present church building and pastor's home; and Rev. Hodge is endeavoring to pay for them.

—BR—

Mrs. J. R. Breland of Jackson, La., is recovering after a stay in the Southern Baptist Hospital in New Orleans.

In a recent report the Record said the First Church, Columbus, had the largest crowds ever, in a recent meeting. We should have said the largest crowds in years.

An Associated Press dispatch from Jackson last Friday quoted Mr. Ellis Chapman, of the Internal Revenue Bureau thus: "We are catching more bootleggers now than we ever did. Our agents have confiscated more moonshine liquor than before prohibition repeal." They get about twelve a week." And mind you Mr. Chapman doesn't bother the nearly 1,000 who have federal license to sell.



CAPT. A. J. CLARK,

Chief Finance Officer U. S. Veterans' Facilities; deacons and clerk, First Baptist Church, Biloxi.



W. H. ALDERMAN,

Backteriologist, U. S. Veterans' Facilities; deacon and teacher 15 years boys' class, First Baptist Church, Biloxi.



P. R. PERKINS,

Senior member of Perkins & Farard Realty Co.; deacon and superintendent, Adult department of Sunday school, First Baptist Church, Biloxi.



PROF. E. M. IVY,

Superintendent St. Martin School; deacon and president of Men's Bible class, First Baptist Church, Biloxi.



JOE HUDSON,

Deacon, associate superintendent, Intermediate department of Sunday school and B. T. U. and Scoutmaster, First Baptist Church, Biloxi.



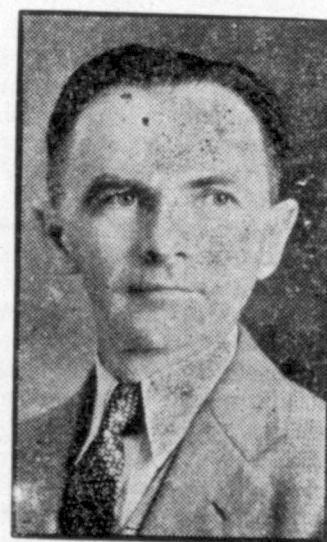
LEWIS H. WILLIAMS,

Secretary and treasurer of Gap Hamill Co., and Southern Tarpentine Co.; deacon, treasurer and chairman of music committee, First Baptist Church, Biloxi.



MISS MARIE LATIL,

Director, B. T. U., First Baptist Church, Biloxi.



J. C. BRENT,

Proprietor Biloxi Marble Works; general superintendent of Sunday school, First Baptist Church, Biloxi.



MRS. M. H. DEES,

President W. M. U., First Baptist Church, Biloxi.



## ADDRESS OF THE PRESIDENT By John R. Sampey, Louisville, Ky.

Immediately after the close of the Convention in New Orleans last May, it became known that Doctor George W. Truett could not attend the World Conference on Life and Work in Oxford, England, as the spokesman of Southern Baptists. Many brethren began to ask if the President of the Convention might not attend the Oxford and the Edinburgh Conferences as the representative of Southern Baptists. When the matter was brought to the attention of the Executive Committee at its meeting in June they chose four messengers to the two conferences.

We sought to represent the convictions and practices of Southern Baptists in these two important conferences. Although the Roman Catholic church sent no representative, Catholic doctrines were kept before each conference by the Orthodox or Greek Catholic delegates and by the Anglo-Catholics. Almost every important Protestant denomination was represented.

The most fundamental cleavage in Christendom is between Catholics and Evangelicals. Catholics find salvation in the church through the priesthood and the sacraments. Evangelicals teach that we are saved by personal faith in Christ, without any necessary intervention of priest or sacrament. It was my privilege to speak before the Edinburgh Conference on behalf of salvation by grace through faith.

The chief cleavage among evangelicals is on the question of proxy religion. The great majority of evangelicals retain infant baptism, but Baptists insist that every person must believe for himself and love and obey for himself. We see no evidence of vicarious faith, as of parent for child, but much evidence of cooperating faith, as of the four friends who let the paralytic down through the roof into the presence of Jesus. The religion of the New Testament is personal. There is no room for proxy religion.

### The Ecumenical Movement

Many persons are praying and working for the reunion of Christendom. They think that the influence of Christianity would be greatly enhanced by merging all existing churches in a "Holy Catholic Apostolic Church." They imagine that men would rally to the call of the united church. They think that our Lord's prayer that his followers may be one can only be fulfilled when all Christians are included in a universal church with some form of external organization. The unity of the Spirit does not satisfy the friends of organic church union. The overwhelming majority of the advocates of church union insist on Episcopal ordination of ministers as priests in order that they may properly administer the sacraments. The church then becomes a hierarchy, and the laity receive the blessing of Divine Grace through the priesthood.

An intelligent and convinced Baptist with the New Testament in his hand finds little to draw him toward a church which denies the competence of the individual soul to do business with God through Christ Jesus as the sole Mediator. We cannot get the consent of our minds to surrender the freedom with which Christ Jesus has set us free, in order to unite with Roman Catholics, Greek Catholics, Anglo-Catholics or even evangelical Pedobaptists. We rejoice in spiritual fellowship with all who love our Lord Jesus; but we must stand for the faith and order of the New Testament as we understand it.

Southern Baptists ought always to be ready to give a reason for the faith that is in them. We do not wish to keep the blessings of the gospel to ourselves, and so we can take part in conferences dealing with practical and doctrinal questions. It was fitting that we should join in the Oxford Conference on Life and Work, and the Edinburgh Conference on Faith and Order. We may also learn something from Oxford's "Message to the churches" and from Edinburgh's "Affirmation of Unity."

So important is our freedom as individuals and as churches that this Convention may well hesitate to join any national or world council which may have legislative functions. Southern Baptists will make their greatest contribution to the Kingdom of God on earth if they major on evangelism and missions. The world needs more Baptists and better. Our loyalty to the New Testament in faith and order must not be compromised by our recognition of church officers and ecclesiastical customs which have no warrant in the teaching of our Lord and the Apostles. The only bishops whom we can follow are the presiding officers in individual congregations. The only baptism we can recognize is the immersion of a believer in the name of the Trinity. The only communion in which we can join is the Lord's Supper as a memorial of our Lord's death for our sins, but in no sense a sacrifice which must be offered by a priest who has been ordained and consecrated by a bishop. The bread and wine are symbols of our Lord's broken body and shed blood, but they are not transmade by priestly consecration into the body, blood and divinity of our Saviour. We may eat the flesh and drink the blood of Christ, spiritually, when we love Him with all our heart and long to be like Him. We can feast upon Him, whenever we commune with Him in prayer, or take up our cross and follow Him. All of our spiritual life comes from Christ, just as the life-sap in every branch comes from the vinestock. Regeneration is not found in water baptism; nor is spiritual appropriation of Christ as food for our souls found in the water used in the Lord's Supper. Christianity as taught by our Lord and the Apostles is not sacramental but spiritual.

### The Problem of Overlapping

I have received a number of communications expressing concern lest, in the effort to prevent overlapping of the children and youth organizations in the churches, important values might be sacrificed. A special committee appointed at the meeting of the Convention last May is to report to the body at its present session. I am confident that there will be no disposition to eliminate any type of missionary study or other activity that has been found fruitful. Let it be our aim to enlist in missionary study and in training for church membership the multiplied thousands of church members who have had little or no training in Christian life and work.

(Continued on page 11)

## THE PLACE OF CHRISTIAN CHARACTER IN A SPIRITUAL AWAKENING

By E. P. J. Garrott, Conway, Ark.

(Southern Baptist Convention Sermon, Richmond, Va., May 12, 1938.)

Some months ago, when this Convention's committee on Order of Business had its initial meeting, it was agreed that some attention should be given here to the need for, and some methods of promoting, a spiritual awakening. It was suggested that this hour might be used for striking the first note, from which there might later come a great and wide-spread harmony. God grant that this desire may be realized!

There are numerous elements in such a revival, any one of which might engage our best thought for days on end. We shall consider but one of them in these brief moments before us, and that is, The Place of Christian Character in a Spiritual Awakening. As a basis for our thinking we hear the words of Jesus in Matt. 5:13: "Ye are the salt of the earth," etc.

Let us first get the atmosphere in which these words were spoken. Jesus, pressed by the curious multitude, ascended the mountain. Surrounded by His disciples, He seated Himself and began teaching them. The first words He spoke related to their peculiar blessedness as His followers. Then He turned to some weighty responsibilities which they were to assume—the greatest ever placed upon human beings. Preeminent among these is that of possessing the character requisite to bearing to others divine blessings.

By personal contact the tendency of the world to rottenness and decay must be hindered or prevented.

### Salt Not Inherent

The "salt" is not inherent in mankind. It is a derivative, transmitted to men from a Source of perfect quality and unfailing supply. It is possessed because of a peculiar relationship to Him. Character is the lasting imprint made by a superimposed instrument of superior quality and power. Christian character is the indelible stamp of the crucified and living Christ.

If they had but known, the wise and mighty could have smiled that day when these words were spoken to a handful of Jewish peasants, huddled around a peripatetic Teacher from Nazareth, an obscure village in the Roman dependency of Galilee. Men might have pricked up their ears if Caesar in Rome had made such a statement to his cohorts, or if some Grecian philosopher had said them to his disciples. But the world was never to feel the impact of the power of Roman soldiers, or the worldly wisdom of Grecian philosophers, to any degree comparable to that beneficent force exercised by regenerated character. The mighty and the wise have not been called upon to perform the works of God, but rather the humble who have become partakers of the divine nature through vital connection with Jesus Christ. The call of the world has ever been for people transferred to bear the very nature of Jesus Christ into every human relationship.

When Jesus enunciated this pregnant truth that day He was passing no idle or fulsome compliment. He was not saying that they were made of finer clay than their fellows, nor that their cultural graces were more alluring, nor that they were in any mortal way superior. He was laying upon their conscience a sense of responsibility before which any thinking person might well quail. "You," He says in effect, "you are dwelling in a society that is on the verge of decay, and the only thing that can prevent total and irremediable putrefaction is for you to put your purified lives up against it and arrest the process already far advanced. How His disciples received His charge we do not know; but we, as inheritors of the same commission need to examine well our innermost souls before we lightly accept His charge and challenge.

### The Significance of the Metaphor

The germs of decay are in all human society, and invariably bring rottenness if allowed to do their normal work. The germs of spiritual death are in the world, and the application of the salt of Christ alone can prevent total dissolution. Before the downward trend of this day in which we live is halted, and before the appalling moral conditions are alleviated, there must come to those who have been born of God's Spirit a new sense of responsibility for being unqualifiedly "the salt of the earth."

Spurgeon is quoted as having said to his vast congregation, "Give me your holy living; and with your holy living as a lever, I will turn the world upside down." "Give me your holy living," Jesus would say to us today, "and with it I will convict the gainsayers, I will astound the critics, I will attract the docile, I will curb the violent, I will break the hearts of the impenitent, I will solace the sorrowful, I will cheer the faint, I will encourage the downhearted, I will shame the impudent, I will correct the wanderer, I will arrest moral decay everywhere." The world is waiting for the hosts of Jehovah to obey His injunction, "Be ye holy!" Only such a separation from the world, such a bearing of the image of the heavenly, will make us function as the salt of the earth was intended to do.

(Continued on page 10)

The three Methodist bodies say that the process of unification will be completed in twelve months. In the meantime a minority group is said to be preparing to contest the union in the civil courts.





**E. E. DUNNAVANT**  
Manager Biloxi Coca-Cola Bottling Co.; Chairman deacons First Baptist Church, Biloxi.

#### B. T. U., BILOXI

The B. T. U. of the First Baptist Church, Biloxi, has five unions and a membership of 85. The general officers are Miss Marie Latil, director; Mrs. G. C. Hodge, chorister, and Mr. C. M. Davis, acting secretary.

The Junior B. Y. P. U. is under the leadership of Misses Lena Burnside and Jessie Mae Morgan who have recently been appointed to succeed Miss Hazel Burnside. The president of the Junior union is David Morgan.

The Intermediate B. Y. P. U. has been under the leadership of Joe Hudson, assisted by Miss Doris Billings. At present Mrs. F. J. Pates is the leader of this fine group of boys and girls. Because of the continued increase in the membership of this union it may become necessary to divide it soon into two unions.

The Loyalty Senior B. Y. P. U. is composed of younger Seniors of high school age. Mrs. C. M. Davis is the excellent leader of this union, which is one of the most active and enthusiastic we have.

The Truett Senior B. Y. P. U., Miss Carol Joullian, president, is composed of older Seniors and has seventeen members.

The B. A. U. has a small but very interested membership. Mrs. T. C. Benny is the capable president.

One of the missionary activities of our B. T. U. is the conducting of song and devotional services at the Confederate Soldiers' Home at Beauvoir. These services are looked forward to by both inmates and those who participate. A schedule is worked out for a different union to conduct the service each Sunday afternoon.

During the month of February and March a membership campaign was held. The most effective plan was personal invitation. About 25

new members were secured. Others have joined since the campaign.

The annual study courses were held April 11-15. The following books were taught: Junior B. Y. P. U. Manual, by Mrs. C. M. Davis; Intermediate B. Y. P. U. Manual, by Mrs. F. J. Pates; Fields of Service in the Church, for Seniors, by Rev. G. C. Hodge. At the close of this class nearly half of those enrolled volunteered to serve anywhere they may be needed in the church, and everyone has been appointed or elected to an office. The Growing Christian, was studied by the Adults and taught by Marie Latil. About sixty per cent of the members took the course. Two class periods were held with a short recreational period between. This period was in charge of Mrs. G. C. Hodge.

The Study Course week was climaxed with a banquet for the entire membership with about 75 members in attendance. The banquet was preceded by a program of entertainment furnished by each union.

The Intermediates presented a short playlet, "Stella the Sewing Machine Girl," which was full of action and humor. The Loyalty Seniors playlet was entitled, "Bashful Jim." The Truett Union presented an old fashioned melodrama, "Murder in the Old Green Barn." The Juniors were organized as a Kitchen Cabinet Orchestra with Wilton Davis directing. Instruments fearful and wonderful to behold and more astonishing to hear were constructed and played from frying pan, rolling pin, spoons, popcorn popper, bucket, pot-lids, pans and baskets, under the direction of Mrs. G. C. Hodge and Mrs. C. M. Davis. The effect was better than was anticipated

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for the following tunes were readily recognizable: The Old Gray Mare, O Susannah, My Bonnie, Popeye, Yankee Doodle and The Star Spangled Banner.

The banquet was presided over by Miss Marie Latil, director, who presented each leader a corsage. They were then called on for brief talks. Miss Latil told "What the Training Union Means to the Individual." Rev. Hodge spoke on "What the Training Union Means to the Church," and emphasized the importance of youthful dreams and desires forming the basis of later accomplishments of value.

Last year our Training Union, under the leadership of Miss Irma Kelly, director, sponsored a Young People's revival. This revival was led by Mr. Hugh Brimm and Mr. Carl Bates, students in Mississippi College. This revival was entirely planned and conducted by the young people, and was the finest revival held in our church in recent years. It meant much in the deepening of the spiritual lives of many and the winning of others to Christ.

We hope to observe "Youth Week" this year for the first time in our church.

Marie Latil.

#### THE CHOIR, FIRST BAPTIST CHURCH, BILOXI

The volunteer choir of the First Baptist Church, Biloxi, is composed of 23 members who meet each week for rehearsal. Many of these have had extensive musical training.

Mrs. John T. Butcher (nee Linnie

Izard), member of the church, is the present director, having succeeded Mrs. Paul Bennett, who held that position for eight years. Mrs. Lester Lockett is church pianist; Mrs. Oliver Butts, assistant.

A men's quartet, a ladies' quartet, a mixed quartet, a men's chorus and ladies' chorus are special features of the regular choir service in addition to duets and solo work. Much of the choir work in a capella.

The regular members of the choir are as follows: Sopranos, Mesdames L. H. Williams, A. J. Clark, G. C. Hodge, T. C. Benny, M. M. Flowers, O. M. Smith, O. E. Netherland, Oliver Butts, and Miss Norma Williams; Altos—Mesdames E. H. Howe, E. S. Welch, J. T. Butcher, Misses Mildred Izard and Elizabeth Smith; Tenors—Messrs. M. M. Flowers, John Cubley, Harold Selhan, and O. E. Netherland; Basses—Messrs. L. H. Williams, J. O. Selman, J. C. Brent, J. T. Butcher, and Bill Hodge.

During the summer months this number is increased by the following: Messrs. G. C. Hodge, Jr., Thos. Parker and Bobby Entekin who are in college during the winter months.

—Mrs. J. T. Butcher.

Politician: "Now, ladies and gentlemen, I just want to tax your memory . . ."

Audience: "Has it come to that?"

—Ex.

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# The Baptist Record

Published every Thursday by the  
Mississippi Baptist Convention  
Board

Baptist Building  
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## BILOXI W. M. U.

The W. M. S. of the First Baptist  
Church, Biloxi, is one of the im-  
portant phases of our church life.  
The membership is 130, an increase  
of twenty-two since October 1st.  
We have five circles including a  
Business Women's Circle. Growth  
makes it necessary that we organize  
additional circles next year. We  
sponsor two young people's organi-  
zations, the Sunbeam Band, Mrs.  
G. C. Hodge leader, and the Girls'  
Auxiliary, Mrs. M. M. Flowers  
leader. Our total W. M. U. enroll-  
ment is 160.

Our offerings have grown with  
our membership. The majority of  
our women contribute to the Coop-  
erative Program through our church.  
We have a goodly number of mem-  
bers in the 5,000 Club, several in  
the 100,000 Club and one hundred  
dollars has been given to designated  
mission offerings during the past  
year. We far exceeded the goal set  
for the Home Mission week of pray-  
er. A special project has been as-  
sisting with the education of one  
of our own ministerial students. Our  
Golden Jubilee pledge is sixty dol-  
lars, fifty for the W. M. S. and five  
each from the young people's or-  
ganizations.

In October and November we pre-  
pared our orphanage box the value  
of which amounted the past year to  
\$155.00. One month each year our  
society sews at the local hospital.  
Church decoration for services each  
Lord's day is a year-round activity,  
the circles rotating monthly in this  
pleasant duty. A number of our  
women plan their flower gardens  
with this object in view. The church  
hymn books are repaired each month  
by members of a designated circle.  
For the past two years we have  
held one night meeting each spring.  
It takes the place of prayer meet-  
ing for that week.

For our first Golden Jubilee pro-  
gram, our chairman, Mrs. Lester  
Lockett, and her committee made  
very attractive decorations of trum-

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HON. VICTOR PRINGLE,

Attorney at law; teacher, Young  
Men's Bible class and legal ad-  
visor, First Baptist Church, Bi-  
loxi.

pets, sheaves, and jubilee posters  
and placards which will be used in  
various combinations throughout the  
year.

We observe the weeks of prayer  
regularly. As close as we are to New  
Orleans and carnival, we held our  
home mission prayer service on  
Madi Gras Day, preceding the local  
parade. It is our custom to hold  
the Wednesday program of each  
prayer week at the prayer meeting  
hour, and additional plans are made  
for these night meetings. In March  
the play, "How Home Missions  
Came Home To Helen," was given;  
"Through the Dark," is being given  
for our open meeting.

One activity that is mutually en-  
joyed by givers and receivers is the  
Sunshine Gift Box designed to make  
the time pass more pleasantly for  
those confined to their homes for  
any length of time. On occasion  
circle meetings are held in the  
homes where the members can not  
attend church. Contact with the  
missionaries for whom each circle  
is named is an enjoyable feature.  
For three years these were the  
Leonards, the Doziers, Misses Min-  
nie Landrum and Ruth Walden.  
This year the names were changed  
and circle names honor Dr. and Mrs.  
Hendon Harris, Rev. and Mrs. Leo  
Eddleman, Dr. and Mrs. J. L. Rif-  
fey, and Dr. and Mrs. H. G. Walker.  
Holiday tray cards for the bed  
patients at the Veterans' Facility

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of the extracts of some of Nature's  
most useful plants. Medical authori-  
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and take it by directions. Thousands  
of women testify Cardui benefited  
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were made by the Sunbeam Band.  
For the past four years Mrs. G. C.  
Hodge has directed the Girls' Aux-  
iliary over night camp and mission  
study class which is looked forward  
to be by the girls as one of the  
most enjoyable occasions of the  
summer vacation.

Officers for this year are as fol-  
lows: President, Mrs. M. H. Dees;  
First Vice-President, Mrs. O. T.  
Yates; Second Vice-President, Mrs.  
L. L. Lockett; Third Vice-President,  
Mrs. A. W. Armstrong; Recording  
Secretary, Mrs. A. J. Clark; Treas-  
urer, Mrs. L. H. Williams; Pianist,  
Mrs. Earl Welch; Sunbeam Leader,  
Mrs. G. C. Hodge; G. A. Leader,  
Mrs. M. M. Flowers; Mission Study  
Chairman, Mrs. J. E. Kelly; Per-  
sonal Service Chairman, Mrs. T. H.  
Tomlinson; Social Chairman, Mrs.  
M. F. Lutz; Circle Leaders: Mesdames  
W. H. Latimer, J. O. Sehman,  
T. C. Benny, S. E. Newman, J. C.  
Brent.

## A NEW EVERY FAMILY CHURCH

On May 8th, the Crystal Springs  
Church of Tylertown, Miss., voted  
unanimously to put The Baptist  
Record into every home. Upon check-  
ing over the list of resident families,  
there are 75 families who will re-  
ceive The Record next week, with  
a total of about 300 members.

Pat—Tell me how many pertaters  
there are in this bag and I'll give  
you the whole tin of them.

Mike—Tin, sor!  
Pat—Bad luck to the man who  
told ye!

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## THE PLACE OF CHRISTIAN CHARACTER IN A SPIRITUAL AWAKENING

(Continued from page 7)

In the figure that Jesus uses there is an intimation of the moral condition of the generation in which He executed His mission on earth, and into which He was about to send His disciples. It was a violent age, when might was right; it was a sensual age, when unchastity walked in public with a bold front, the home had largely lost its sanctity, and even religion bore the stamp of profligacy; it was a dissolute age, in which bestiality was followed by disease and death; it was a disloyal age, when governments were ruled by despots and wrecked by deceit; it was an unfaithful and untrustworthy age, in which economic relations were honeycombed with chicanery; it was an irreverent age, when religion amongst the Jews had sunk to shame and hypocrisy. In every area of human experience the savor of Christian character was desperately needed to purify the threatened decay and collapse of human society.

### A Dark But True Picture

One does not confess himself a pessimist today who sees conditions sinking to the moral level that obtained in the Roman Empire nineteen hundred years ago. Who will gainsay the correctness of this modern catalog: corrupt politics prevalent in every land; a distressing lack of integrity in business; economic conditions in which capital and labor run neck and neck in unholy efforts to gain unrighteous advantages; the presses putting forth millions of pages of corrupting literature; the salacious moving pictures poisoning the minds of people of all ages, and probably creating more criminals than all other agencies combined; the state and national governments in our own land, with utter disregard for all commitments to the contrary, flooding dry territory with hard liquor over the protest of outraged citizens; the most degrading forms of gambling licensed and encouraged by civil government; domestic life being undermined and corrupted by easy marriage and divorce, making consecutive bigamy and polygamy respectable and promoting legalized adultery; sections of the social life of all elements in our population rotten to the core; some colleges and universities, according to reliable reports, employing teachers and using texts that set forth principles altogether contrary to Christian ideals and common decency; and churches, having forgotten the exhortation to withdraw from those who walk ungodly, with long rosters of worldlings who neither support the body of Christ with their presence and means, nor lend their influence to the promotion of the things of the Kingdom of God? If salt was needed when Jesus taught

His disciples on the mountain, it is needed in our land today.

### The Bright Side

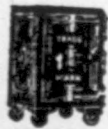
We are reminded, however, by a cursory glance at Christian history, of the effect of the salutary life upon every phase of human society through the ages. The Spirit of Jesus, reproduced in millions of lives, has made known the saving gospel; has built and maintained hospitals and orphanages, has made good neighbors and trusted friends, has produced many righteous rulers and upright citizens, devoted husbands and wives, obedient and exemplary children, and has made the world a better place in which to live. Imagine if you can extracting from the earth the beneficent influences of Christianity for the past nineteen centuries. To do so would be to obliterate every bright spot in this period, leaving over all the unrelieved gloom of unrestrained sin hanging like a pall. The salt of the earth has been effective wherever applied.

The call of Jesus today is to all the estates of spiritual Israel: pastors, teachers, evangelists, and all who occupy the pews. The position of His followers in the eyes of a critical world has been reversed in these intervening centuries, and we have an incomparably better opportunity to influence the world than the early disciples had. He called not many noble, not many wise, not many mighty from the standpoint of the world; but in these latter days He has in His working force men and women of vast wealth, of erudition, of culture, of standing, of influence. From the human standpoint Southern Baptists have everything that the mind of man can require to make a deep and lasting impression upon the world in which we operate. But Jesus required more; and the situation we face requires more. His demand is for character—Christ's character,—reproduced in those who claim Him as Lord. The first forward step in the spiritual awakening about which we are talking and writing and praying and planning is a step backward to God. The healing, cleansing, preserving character of our God must be the distinguishing mark upon us as a people before any scheme or organization can produce the heavenly results for which honest souls pray. We must be in very truth the "salt of the earth" before we can influence the ungodly world for Christ.

One thing Christ's followers can and must do: we can and must arrest the corruption in the world by applying to it our own purity—a purity bestowed upon the regenerate

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when they become "partakers of the divine nature." Salt is an active principle, and makes its impression by the gift of itself. In rendering its service it loses its identity. Satan is tempting us continually to do our work under the eyes of our fellows in order that we ourselves may at least share in the glory. Jesus warned that we work to the end that our Father in heaven might be glorified. The moment Southern Baptists seek to become the cynosure of all eyes because of a revival movement which we propose to launch directly, that moment our locks will be shorn and the curse, rather than the blessing, of our God will be upon us.

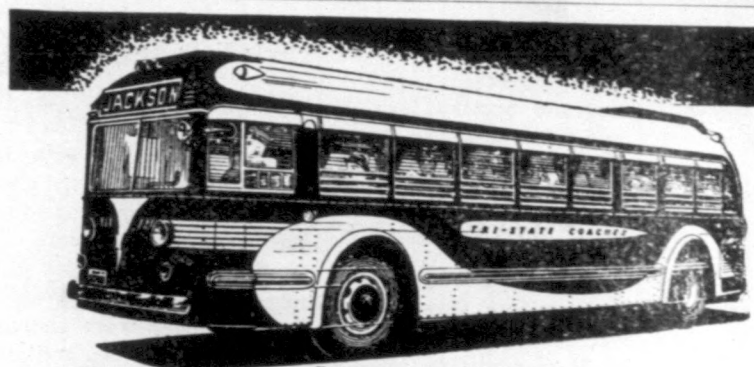
A true believer's presence in a community, small or large, helps to create a sentiment favoring the right. Whether the revival for which we pray comes soon or late, it will come largely because people old and young, in high places and low, exhibit in every expression of life the character of the Christ whom we love and whom we serve. When people in the churches show in their behavior the different life that is proclaimed from the pulpits the ungodly unbeliever will be impressed by the minister's message.

Salt is effective in proportion as it is kept clean, free from adulteration, and applied directly to the object that needs it. Christ produces the character; but He requires of us that we apply it. Its genuineness is tested and proved by its ability to function. Give it a chance. It will be active if allowed to operate. All the Christ life asks is an opportunity. All that salt requires is con-

tact. Apply it to the world's need. Inactive salt is anomalous. When salt is not salty it is as truly playing out of character as when dirt is parading as salt. Jesus calls this by the ugly name of hypocrisy, playing acting, pretense that is contrary to fact. Sincerity, consistency, honesty with ourselves, our fellows and our God requires that we act as we profess; more, that we act what we are. This takes courage in a day when the bars have been so lowered that our churches retain in their membership a nondescript aggregation guilty of the grossest sin. Time was when the sinner was reproved and rebuked, sometimes rather impatiently; but now any group of pastors will declare that the paramount problem of church discipline is to know where to begin, so full are our churches of transgress-

Continued on page 14)

**"To do good work, son, you must feel good. For instance, watch out for constipation. Experience has taught me to depend on all-vegetable Black-Draught for prompt, refreshing relief. My advice is—try Black-Draught tonight!"**



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## ADDRESS OF PRESIDENT

(Continued from page 7)

One of the problems now challenging our attention is the thorough evangelization of the millions of negroes in the South. Most urgent is the training of pastors for the negro Baptist churches. We should try to discover the best ways of cooperating with our negro brethren in training their ministers. The Convention should give close and sympathetic attention to the report of the special committee on this subject. We rejoice in the missionary work of our Foreign Board in Nigeria. Shall we do less for our brethren in black in our beloved Southland? With all its difficulties, is not this our ripest harvest field?

### The World's Deepest Need

Humanity's deepest need cannot be met by education, nor by discoveries in the scientific field, nor by improvement in transportation, nor by better means of communication, nor by political reform, nor by the spread of any new philosophy or ideology over the earth. All men are sinners. Sin has infected every part of our being; intellect, emotions and will. We are born with the seeds of sin in our nature. The entire blood stream of humanity is infected with sinful tendencies which assert themselves as soon as the child has the power of choosing between right and wrong. Along with moral choice comes failure. Selfishness appears in the life of the child. The tendency to give self the first place grows with the passing years. Men are helplessly entangled in sin. Is there no remedy? Is there no physician who can cure the cancer of sin? Men are lost; who can save them?

### Christ Jesus Mighty To Save

Review with me for a few moments the Sunday school lesson for May 1st. When our Lord descended from the Mount of Transfiguration he was brought face to face with a case of desperate human need. A father had brought his demoniac son to the disciples to be healed, but they could not cast the demon out. The failure of the nine disciples brought despair to the father's heart, and the scribes seized the occasion to raise questions which Andrew and Thomas and Matthew could not answer. Jesus appeared on the scene and asked what they were discussing. One of the crowd answered him, "Teacher, I brought unto thee my son, who hath a dumb spirit; and wheresoever it taketh him, it dasheth him down; and he foameth and grindeth his teeth, and pineth away; and I spake to thy disciples that they should cast it out; and they were not able." Jesus said, "Bring him unto me." The demon, infuriated, tried to kill the boy, so that he lay on the ground, and wallowed foaming. Jesus asked the father, "How long is it since this hath come unto him?" And he said, "From a child. And oftentimes it hath cast him both into the fire

and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us." Father and son were in deepest need, and the father appeals for compassion and help. His faith had been terribly shaken by the failure of the nine to heal the boy. Perhaps the case is too hard even for Jesus. The Lord repeats the words of the discouraged father, "If thou canst!" He then seeks to lift the father to faith by the great affirmation, "All things are possible to him that believeth." At a moment like this and in such a presence, absolute honesty is required. As the man looked into the face of Jesus, hope revived and he could say truly, "I believe." But the failure of the disciples made it necessary for him to add the prayer, "Help thou my unbelief." Jesus accepted the trembling faith as genuine, and commanded the dumb and deaf spirit to come out. The unclean spirit obeyed, but tried to kill the poor boy before he came out. As the boy lay on the ground limp and exhausted those near him said to one another, "He is dead." But Jesus took him by the hand and raised him up and gave him to his father. Christ Jesus can meet humanity's deepest and most desperate need. He has authority on earth to forgive sin. He came to seek and to save the lost. He came not to call the righteous but sinners to repentance. "God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation." "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him." "Thou shalt call his name Jesus: for it is he that shall save his people from their sins."

### A Notable Conversion

Two hundred years ago a priest of the Church of England, a graduate of Oxford, who had been seeking assurance that his sins were forgiven, records in his journal, under date of May 24, 1783, an experience which has meant much for the cause of evangelical religion in the two centuries that have followed. John Wesley writes, "In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of

sin and death. I began to pray with all my might for those who had in a more especial manner despitely used me and persecuted me. I then testified openly to all there what I now first felt in my heart."

After a brief trip to Germany, where he visited the Moravians, Wesley returned to London and began to preach in prisons and workhouses. In 1739 Mr. Wesley followed the example of Whitefield and began to preach in the streets and the fields. It cost this high church Episcopalian more to conduct services in the streets and the fields than it would cost our most cultivated Baptist pastors to leave their beautiful city churches to preach in the slums and in the highways. He himself tells us that he could scarce reconcile himself to this strange way of preaching in the fields; having been all his life so tenacious of every point relating to decency and order, that he would have thought the saving of souls almost a sin, if it had not been done in a church. Hear a quotation from Wesley's journal for April 2, 1739: "At four in the afternoon, I submitted to be more vile, and proclaimed in the highways the glad tidings of salvation, speaking from a little eminence in a ground adjoining to the city, to about three thousand people."

### "All the World My Parish"

When many parish priests refused to allow him to preach in their churches, Wesley could not be silent. His reply to those who would stop

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him from preaching was, "I look upon all the world as my parish; thus far I mean, that, in whatever part of it I am, I judge it meet, right, and my bounden duty, to declare unto all that are willing to hear, the glad tidings of salvation." Soon Wesley was preaching to immense crowds in the highways and the fields. Sometimes his audience was estimated at seven thousand, again at ten thousand, twelve thousand, twenty thousand and even at thirty-two thousand. Apart from occasional interruptions by rowdies, these immense throngs heard the message of salvation, and many lives were transformed.

(Continued on page 13)



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# The Children's Circle

MRS. FRANCES LIPSEY STEELE

My dear children:

I have been wondering how those of you who are having vacation now are spending it. Some of you are still hard at work in school but I imagine you too are planning for vacation. I know one little girl who is learning to be a good cook. When her mother was away from home one morning she got busy and made a delicious lemon pie. And another very young lady I know is working very enthusiastically on a dress she is proud to be making. I heard a small boy this morning talking about catching minnows to go fishing and I heard a girl last week bragging about pulling in the biggest fish of any in the party. A somewhat larger boy is busy painting and another boy keeps the lawn of his home nicely mowed and clean, and you may think this unusual but his mother says he does it because he has a pride in it and not because he is made to. A Sunday school class of intermediate boys with their teacher spent one Monday afternoon at their church, cutting the grass and weeds and raking the yard. They certainly improved the appearance of the whole church grounds. I know because I saw it. Two girls of G. A. age spent part of one day visiting, inviting folks to prayer meeting that night. Some boys and girls both are spending part of their time reading good books. There are so many happy ways of using these vacation days besides the swimming, the tennis, the wienie roasts and picnics. When you write, tell us some of the things you are doing. Maybe your suggestions might give someone else an idea.

We have this week a birthday offering from Mrs. J. S. Locke of Oxford. We appreciate very much this contribution from her. A letter from Fannie Mae Henley encloses the dues from Jeannie Lipsey Club No. 1. She also sends the answers to last week's puzzle. Although you have had the opportunity of reading these answers in this week's paper, we are publishing her answers because she includes the Bible references with hers. A dear lady, eighty-three years of age, writes us of her interest in the work and sends a gracious offering. She has also interested a friend of hers in the same cause and she writes us and sends a donation too. We are very grateful both to Mrs. Fannie Jumper and to Mrs. Ada Hansell Namie. A young lady, Imogene Williams had had her tenth birthday and is sending us her birthday offering. We are happy to enroll her as an honor member of the circle.

When you read this, I shall probably be in Richmond, Va., attending the W. M. U. convention and the Southern Baptist Convention. I hope to tell you something about it next time.

With love,

Mrs. Frances Lipsey Steele.

## BIBLE STUDY

Prov. 28:3: He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy.

A certain man had two sons. The younger son tired of home duties and wishing to be relieved of its obligations said to his father: "Father, give me my share of the inheritance that I may enjoy it now."

His father divided the inheritance and gave his younger son the part that would have come to him later at his father's death. The young man soon turned his inheritance into money and went into a far country. There he had no trouble in finding

companions so long as he had money. But he fell into bad company who helped him spend his money in wild living. Soon all that he had was wasted in sin and extravagance. When his wealth was gone, his "fair weather" friends left him, and he found himself suddenly without money or friends. A severe famine set in throughout the whole land and he began to be in want. His clothes were worn and for the first time in his life he knew what it meant to be hungry. He went and hired himself to a man to feed his pigs and so great was his hunger that he was ready to eat the pods that he fed them.

Then he came to himself and he began to realize what a good home he had turned his back on for what he had thought was going to be a wonderful life of gay excitement and adventure. Instead, it had turned out to be a miserable disappointment of poverty and want.

He thought "even the hired servants in my father's house have plenty to eat and to spare. I am going home and say to my father, 'Father, I have sinned against heaven and against you. I am not worthy to be your son. Just let me be one of your hired men.'"

Immediately he rose and started home. His father was hoping and watching for his return and while he was still a great way off saw him. He ran to meet him, put his arms around him in love and welcome, kissed him, and cried for joy. The boy started to say as he had planned to do "Father, I have sinned against heaven and against you. I am not worthy to be your son," but his father did not seem to hear him.

He called to a servant and said "Get the best clothes and put on him. Put shoes on his feet and a ring on his finger. Kill a fat calf and prepare a banquet. Let us rejoice for this son of mine was dead and is alive again, was lost and is found."

And they began to make merry.

Olive Branch, Miss.,  
April 30, 1938.

Dear Mrs. Steele:

I think your puzzles are very interesting. I have been answering them, but failed to send you the answers. I am sending the answers for this week's puzzle with my J. L. club dues.

1. Sycamore—Luke 19:4.
2. Lilies—Luke 12:27.
3. Rose—S. of S. 2:1.
4. Mustard—Matt. 13-31.
5. Thistles—Matt. 7:16.
6. Tares—Matt. 13:25.
7. Gourd—Jonah 4:6.
8. Thorns—Matt. 7:16.
9. Grapes—S. of S. 2:15.
10. Fig Tree—Matt. 21:20.

With love,  
Fannie Mae Henley.

Fannie Mae, I am glad you like the puzzles. You have such good ideas, perhaps you might send us a puzzle. Thank you for your dues.—F. L. S.

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Nettleton, Miss.,  
May 2, 1938.

Dear Mrs. Steele:

You will find enclosed a check for six dollars (\$6.00)—five of which is to be used for the memorial fund for Mrs. Lipsey. The other dollar I wish to be applied on the B. B. I. girl's scholarship. I'd be glad to send more if I could. Even though I am 83 years of age, I am still very much interested in the work.

One of my friends is also sending a check after I told her of the need of funds for the building.

I wish you success in the work with the children.

Sincerely,

Mrs. Fannie Jumper.

Mrs. Jumper, we do appreciate your interest and your gift. We are so glad you interested your friend too. I know a person like you has a wonderful influence for good. F. L. S.

Nettleton, Miss.,  
May 1, 1938.

Dear Mrs. Steele:

Through my consecrated friend, Mrs. Fannie Jumper, I am interested in erecting a memorial to your mother. And I do not know of a more worthwhile investment than that of children's welfare.

Please accept this small token of \$3.50 and I do wish that it could be more. I am sending this in honor of my mother who left us on January 24th at the age of 89. Mrs. A. W. Hansell was her name.

Wishing you more and more success in your work, I am

Sincerely,

Mrs. Ada Hansell Namie

Thank you, Mrs. Namie, for the gift you send and for your good wishes. It is folks like you who help to make our work a success—F. L. S.

Carthage, Miss.,  
May 3, 1938

Dear Mrs. Steele:

Am sending you my birthday offering. On April 21st I was 10 years old.

I read the children's letters and

## WHO GETS THE BENEFITS?

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JOHN T. WHITE, Manager

the Bible story every week and enjoy them so much.

I go to Sunday school, and am in the Junior class.

This is my favorite verse in Proverbs: "A good name is rather to be chosen than great riches, and loving favour rather than silver and gold." Prov. 22:1.

With love,

Imogene Williams.

Imogene, I believe the verse which you quoted is a favorite of many. It seems to me more have mentioned that verse than any other. Thank you for sending your birthday offering. We are wishing for many happy returns of the day—F. L. S.

## PUZZLE NO. 5

On Furniture and Utensils

1. "Scribes and Pharisees make clean the outside of the ....."
2. "Two women shall be grinding at the ....."
3. "It is easier for a camel to go through the eye of a ....."
4. "Jacob put stones for his ....."
5. "I make Thine enemies thy ....."
6. "The dogs eat of the crumbs which fall from their master's ....."
7. "Arise, take up thy ....." and go unto thine house."
8. "Neither do men light a ....." and put it under a bushel."
9. "The ....." is laid unto the root of the trees."
10. "And she hasted and let down her ....." upon her hand, and gave him drink."
11. "Thy word is a ....." unto my feet, and a light unto my path."
12. "I have a little oil in a ....."

(Continued on page 13)

## HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

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May 12, 1938  
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### THE PRESIDENT'S ADDRESS (Continued from page 11)

#### A Challenge to the Methodists

As the great-grandson of a Methodist preacher, the grandson of a Methodist steward, and now president of the Southern Baptist Convention, I wish to challenge Southern Methodists to go afield at the same time with Southern Baptists in a soul-winning campaign during 1939. If these two great groups of evangelical Christians will catch the spirit of Wesley and Whitefield, of Bunyan and Spurgeon, and preach the Gospel in church and hall, in school houses and brush arbors, in city streets and in the open fields, God will give us a revival which will bring salvation to multiplied thousands and moral uplift which will banish to the moles and the bats the idols which are now intrenched in our social order. When Christ Jesus comes into the hearts of the people, our civilization will be saved from putrefaction. True Christians are the salt of the earth, and the light of the world. If there were enough Japanese like Kagawa, and enough Chinese like Chiang Kai Shek, Japan and China would not now be locked in the deadly embrace of a war of hate. The only hope for permanent peace throughout the world lies in the spread of the religion of Christ Jesus, the religion of good-will, the religion that finds its highest practical expression in the Golden Rule.

#### Will Southern Baptists Pay the Price?

It is not a question of money. Are we ready to confess and renounce all known sin? Are we willing to give Jesus all the keys to our lives? Are we able and willing to pray day and night for the salvation of the lost? Can we go forth, unashamed, to tell what Christ has done for our souls? Are we ready to face ridicule and persecution? Do we believe in our hearts that God raised Jesus from the dead? Can we proclaim with deep conviction the doctrines of grace? Do we shun to declare the whole counsel of God? Do we believe that men are lost without personal faith in Christ? Do we realize that we must all appear before the judgment-seat of Christ to be judged for the deeds done in the body? Have we forgotten about the outer darkness and the lake of fire? Have we any just conception of the wrath of the Lamb? Do we really expect, by divine grace, to spend eternity with the Lord Jesus in the Father's House? Do we know Christ Jesus and the power of his resurrection and the fellowship of his sufferings? Have we the courage of the Apostles to keep on preaching, if men warn us that it means stripes and imprisonment? Are we willing to go afield with no thought of an honorarium? Are we ready to endure hardness as good soldiers of Jesus Christ?

The spread of Christianity in the fifty years that followed the resurrection and ascension of our Lord went forward with little expenditure of money. Paul's income from preaching never paid his living expenses for any considerable period. If the fire is burning in our hearts,

we need not wait for large financial sums with which to pay the laborers. "Go, make disciples," is the command of our Lord. In order that we may baptize them aright, and receive them into churches to be taught to observe all our Lord's commands, it is best that this South-wide movement should be promoted and directed by the Southern Baptist Convention.

#### The Key To Success

Our greatest need as we face the challenging task is spiritual equipment such as Stephen possessed. We read of him that he was "full of faith and of the Holy Spirit," "full of grace and power," and those who opposed him in debate "were not able to withstand the wisdom and the Spirit by which he spake." No wonder his accusers, as they fastened their eyes on him as he got ready to make his defence before the Jewish council, "saw his face as it had been the face of an angel." And he spoke that day with more convincing eloquence than the tongues of men and of angels could attain. And as the madness of the mob made them gnash on him with their teeth, he, being full of the Holy Spirit, caught a vision of the Lord Jesus standing on the right hand of God, ready to receive the spirit of the first witness to seal his testimony with his blood. When they hustled him out into the street, and on until they were outside the city gate, where they could stone him to death, the spirit of his Master lived in this brave martyr, and he died begging God that the murder might not be laid to their charge.

If the faith and fervor of Stephen, the courage and devotion of this ancient witness for Christ, can live again in us, the year of grace just ahead of us will witness miracles of conversion like those of the Apostolic era.

—BR—

### THE PLACE OF CHRISTIAN CHARACTER IN A SPIRITUAL AWAKENING

(Continued from page 14)

and we are left to continue the task. The forces of evil are not quiescent, but continually and vigorously active. Milton says of Moloch:

"Not content with such audacious neighborhood, the wisest heart of Solomon he led by fraud to build His temple right against the temple of God."

We are required to reverse the process, and, taking the initiative, build the temple of God over against every idol shrine. The only way to overcome evil is by the use of active good. The guns of Satan can be spiked, the forces of evil can be defeated, the Kingdom of Christ can be established. We are not engaged in a losing battle. We are not supporting a lost cause. We are not to be wiped off the face of the earth by a spiritual epidemic of evil. Christian character, the instrument and agent of the Captain of our salvation, when yielded unreservedly to His omnipotent hand can and will stay the prevailing corruption. Do we believe it? Dare we do it?

#### Finally

Fellow Baptists, there is in us

a conviction as deep as life itself that the one all-embracing solution to this world's problems and the full and complete supply of all its needs, is GOD. Every individual, domestic, social, civic, economic, religious, national, international question is answered by God in the flesh, Jesus the Christ, who is our Saviour and Lord. He must be got to the world's disease of sin and directly applied. "The gospel is the power of salvation to everyone that believeth." That gospel must be proclaimed, and people must be persuaded to believe, by any and all righteous means. The proclamation by human tongues is a fixed necessity in the plans of Christ, as we very well know. We know, too, that this proclamation will be effective in proportion as the proclaimer can point to its beneficent effects in the lives of believers. The skeptical world demands a demonstration. If we Baptists will match our loyalty in doctrine with a corresponding purity of life we can supply our heavenly Father with the most effective instrument for the accomplishment of His purposes of grace in the world that time has ever known. He has laid upon us the responsibility of being the salt of the earth; and this salt, unadulterated and directly applied, will arrest this earth's corruption and sweeten its life. This requires that each of us lay aside personal ambition and love of place and recognition by men, and lose ourselves in saving others.

"Go, labor on; spend and be spent; Thy joy to do the Father's will; It is the way the Master went, Should not His servant tread it still?"

"Go, labor on; 'tis not for nought; Thine earthly loss is heavenly gain;

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Men heed thee, love thee, praise thee not;

The Master praises, what are men?

"Go, labor on; enough while here  
If He shall praise thee; if He deign  
Thy willing heart to mark and cheer;  
No toil for Him shall be in vain."

—BR—

### CHILDREN'S CIRCLE

(Continued from page 12)

#### ANSWERS TO PUZZLE NO. 4

1. Salt.
2. Venison.
3. Honey.
4. Herbs, stalled ox.
5. Cake.
6. Manna.
7. Quails.
8. Meal.
9. Bread, flesh.
10. Bread.
11. Wine (strong drink).
12. Grapes.

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## THE PLACE OF CHRISTIAN CHARACTER IN A SPIRITUAL AWAKENING

(Continued from page 10)

sors of every sort. Surely there is a way, through prayer and the exercise of the combined wisdom of all the churches, to bring the groups nearer to the requirements of Christ. Power to save humanity that is ready to rot is not coming until individual Christians accept the commission to live holy lives just as they do the commission to accept the doctrines of Christ, and until churches are as correct in their living as they are in their doctrines. May we never hear from the lips of Jesus: "Woe unto you, hypocrites; you claimed to be the salt of the earth, but your lives were as rotten as the rest."

### Match Belief With Practice

We Baptists have been claiming through the years that our doctrines and practices track the New Testament model as do those of no other Christian group. If we want to substantiate our claim to superiority because of conformity to the first century type of faith we must match belief with practice. If we claim for ourselves greater loyalty in matters of doctrine we must reinforce that claim by the production of a higher type of character. What shall it profit us, or the cause of Christ, if we shout our avowal of orthodoxy from the housetops if we come down to live on the level of the general run of professed believers? We are convinced that the unadulterated teachings of our Lord will produce superior character. If we want our conviction accepted by the ungodly world we must produce a greater degree of Christlikeness than any other believers in the world. Are we meeting the pragmatic test? If not, there is something wrong either with the doctrines or with the adherents of the doctrines. We will not admit that the fault lies with the doctrines. Fellow Baptists, the call today is not for a revision of the central truths of our faith but for holy living in keeping with the doctrines we profess.

"So let our lips and lives express  
The holy gospel we profess;  
So let our works and virtues shine,  
To prove the doctrine all divine."

To accomplish its purpose in the world, salt must come into intimate contact with the object to be saved. Herein lies one of the gravest problems of the Christian life. Nearly every Christian worker is called upon sooner or later to risk his reputation in order to help some person of evil repute. Shall we sack up our salt and store it away, or shall we put it up close against the place that is ready to rot? Jesus calls us to live dangerously. Henry Van Dyke once said, "It is not enough to say, 'Touch not the unclean thing.' On the contrary, we must touch it, as salt touches decay to check and overcome it. . . . There is a loftier ambition than merely to stand high in the world. It is to stoop down and lift mankind a little higher. There is a nobler character than that which is incorruptible. It is the character which acts as an antidote and preventive of corruption. . . .

What the world needs today is not a new system of ethics. It is simply a larger number of people who will make a steady effort to live up to the system which they have already."

We pause a moment for personal appraisal, made in the conscious presence of Christ: are we indeed the salt of the earth?

### Savorless Salt

Jesus warns us here that the believer can lose his witnessing power. Of all the tragedies of Christian experience, none is greater than the loss of influences for righteousness on the part of a regenerated soul. For Christian character to become so stained and so compromised by disreputable living as to lose all power to commend Christ to another human being would seem an impossibility if we did not see indisputable evidences of it.

The verb translated here "lost its savor" is derived from a root meaning dull, sluggish, stupid, foolish. Sin is not only clear evidence of depravity, and a crime against God; it is also an evidence of crass stupidity. For the salt to lose its savor, for the Christian to lose his witnessing power, is not only criminal but also the height of folly. For that which may be put to the highest possible earthly use, which has in it the essence of divine purity and power to allay or prevent putrefaction, which possesses an active capability of blessing akin to that of God, to become by its own volition worthless and useless convicts it of folly unspeakable. If this seems strange language, let us remember that we are quoting Jesus. We need to see ourselves as He sees us. It is a surpassingly glorious mission upon which He has sent His disciples, endowed with a spiritually antiseptic power, and they must not be guilty of such criminal obtuseness as to cast it lightly away. Is not that the reason for our falling upon the evil days which we deplore? Is it not true of organized Christianity everywhere that many of its adherents are lacking in superior character? And is it not also true that we shall look in vain for a revival that shall sweep multitudes into the fold of the Great Shepherd of the sheep until disciples of Christ come to exhibit more convincingly His character? If a godless world holds us in contempt, have we anybody to blame but ourselves?

### "Good-fo'-Nuthin"

Amongst the negroes of the black tobacco belt of Kentucky following the Civil War there was current an expression full of meaning. When one was idle and shiftless he was called "good-fo'-nuthin'." The acme of contempt was in the words. It was a shame from which one could with difficulty recover to have these black people, just emerging from slavery, express for him such with-

ering contempt. But here we have Jesus pronouncing in measured terms that believers who have been untrue children of the heavenly Father, who have misrepresented the essential nature of the living God by inconsistent and sinful living, are simply and finally "good for nothing." Bought we have been by the blood of Christ, regenerated by the operation of the Holy Spirit, instructed by the Book of God which is ever at hand—and yet we may be so unmindful of our privileges, and so unfaithful to our highest engagements, that Jesus must say that we are "good for nothing!"

We pause a moment for personal appraisal: are we innocent of the great transgression which would justify our Lord in so addressing us?

### A Lost World's Hope

Our Lord is concerned about this world in which we live. Before He came in the flesh He made it. When He came to sojourn awhile He taught it. Upon the cross He died to redeem it. After His resurrection, before He left it to go back to glory, He gave explicit directions for the

promotion of its best interests. All the while He loved it. The last word on His lips before He ascended was "earth." He charged His disciples to take the news of His redemptive love to every nook and corner of it. And now, if the representatives of Jesus fail, where lies the world's hope?

It dignifies the position of every believer in Christ Jesus to recognize that He is God's transformed personal agent, set to effect a like transformation in all the sons of men. Satan's throne was set up in Pergamum, and a handful of disciples there faced one of two consequences: to arrest the prevailing corruption, or to be swallowed up by it. Neither they nor we should complain of such a wicked environment. It is a fertile field for the exercise of Christian character. Our Lord came into just such a world with His ministry of purification.

(Continued on page 13)

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## Sunday School Lesson

Prepared by  
L. B. CAMPBELL

(These comments are based on the International Uniform Sunday School Lesson Outline, copyrighted by the International Council of Religious Education, and used by permission.)

### Lesson for Sunday, May 15, 1938 A MAN WHO MISSED THE MARK, AND WHY.

#### I. A Seeking Soul.

The man who thus accosted our Lord in the way possessed a number of very desirable qualities. He was still a young man (Matthew 19:20-27). This was in his favor. His habits were not yet fixed too deeply. He was still of the age when important decisions are made and mighty tasks are undertaken. Figures have often been compiled to show that the largest number of decisions for Christ are made during the years of youth. Youth is the time when men resolve loftily and undertake enthusiastically.

He was a rich young man. All three of the synoptists say this about him. It is likely that his wealth was inherited, at least there is no hint that it had not been honestly gained. His wealth put into his possession large means with which to do good to those who were in need of material assistance. Riches will not in itself keep anyone away from God, and may be a means of very material assistance in helping one in a large and fruitful service of God. It is not riches in themselves but the trust in riches that ruins. It is not money that is the root of all evil, but the love of money which is a root of every form of evil. It is not that you or I have money, but that we allow money to get and have us, that ruins us.

He was a ruler (Luke 18:18). This in all likelihood means that he was a ruler of his synagogue, the one to which he belonged. At any rate, it means that he was a man of considerable local influence and authority. The winning of such a man would have been of very great moment in the beginning of the Christian movement.

He impresses by his earnestness. He came running to Jesus. He likely feared that Jesus would get away before He had heard the question which the earnest young man wanted to ask. So this young man realized the value of an opportunity, and he embraced that which was offered him, and came running to avail himself of it.

He possessed the virtue of humility. (Vs. 17). He kneeled to Jesus. This does not at all necessarily mean that the young man worshipped Jesus as God, but that he recognized Jesus as a great teacher, maybe as a prophet of God. The custom of the time was that a youth upon entering upon a course of study kneeled down to his teacher as an initiatory rite in the beginning of his studies.

He had a good opinion of Jesus, for he called Jesus "Good Teacher." Of course there are many today who

are willing to call Jesus a good man and a great teacher and a wise philosopher, but are not willing to call Him Lord, and call Him so in the spirit.

He was unsatisfied. His very question shows that he felt that there was yet a lack in his life, and he wanted that lack supplied. There was a hunger in his heart, and he wanted that hunger satisfied. He wanted eternal life, and he wanted assurance that he had it. To outward appearances he seemed a man who would be easily led into the truth. A man who exhibits all these qualities seems near to the kingdom of God.

#### II. A Searching Test.

Jesus held conversation with the young man, as a means of bringing him into a deeper appreciation of the truth. He had a wrong estimate of Jesus. "Good teacher." "What do you mean by calling me good? There is only one really good, and that is God. Do you mean to recognize me as God, or not?" In other words, the young man had made a mistake unless he meant to call Jesus God.

The young man wanted to do something which would make him worthy to receive eternal life. In other words, he wanted to earn eternal life. He was mistaken in this, and his mistake is the most common mistake made by all the millions of men everywhere. The devil ruins more men in this way, by means of this false conception of the way of life than in any other, I almost said in all other ways. If he can just get a man to think that he must be good enough to deserve eternal life, and can then get a man to realize that he is not doing good enough now, he can thus sink the man into despair and take him in spite of only a faint struggle to hell. The pity of it! You hear it everywhere, "I am not going to join the church until I am good enough, and I am going to know I am good enough before I join."

When a man says this, he is claiming that it is not Christ who saves, but any man saves himself, and does it by being good.

So Jesus taking this young man upon his own grounds suggested that he keep the commandments. "Which ones?" Jesus names him some, and the young man said, "Teacher, I have done all of these things all my life." "Teacher, I never have violated any of these prohibitions." "Is that so? Let me try you on just one." And the poor chap failed in that trial. At once he showed that he did not love his unfortunate neighbor or any other neighbor as he did himself, and he also showed what it was that he did love, what it was in which he trusted.

#### III. A Sad Failure.

Jesus told him plainly what to do. "Take that which has first place in your life out of that place so I may have first place. Let me have the place which you now have yielded

to something else. Give up your treasure on earth that you may have treasure in heaven. Take your cross, the cross which you will have to bear in consequence of your having chasen me, and come follow me."

And his countenance became lowering. It is not written of the poor chap that there was a long or a hard struggle. The price he must pay for eternal life was just too high. "If I have to buy it at that price, if I must do that—" "Nay, you have to do nothing." Eternal life is not inherited, it is not earned, it is imparted. It is freely imparted, but it is imparted only to those who rate it in value above every earthly good, and yield themselves and their all to the direction of the Savior.

So there was only a brief struggle, a fight for a moment only, and the battle was lost. We can hope that it was renewed at a later date, and with a different issue, but we fear not. There was a moment, a fleeting moment in which it might have been forever different, a moment unmarked among other moments which came and went on swift wings, but a moment which in all likelihood, marked the death of an immortal soul. "He went away sorrowful."

#### IV. A Solemn Warning.

The warning against the deceitfulness of riches. Do not put your trust in riches. It is hard for a man who puts his trust in riches to enter into the kingdom of God. It is not wrong to have riches, but it is wrong to put them first. It is not wrong to have them, but I say again, it is wrong to allow them to have and to hold you.

I never have known how to explain away that camel and needle's eye figure. I know nothing about a hole in a city wall called the needle's eye. I know nothing of a smaller gate in a larger gate, the little gate called the needle's eye

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through which a camel might by kneeling might squeeze himself, if unloaded of all his burden. The Lord did not say it was as easy for a camel to go through a needle's eye with his load on. I wish you would consent to leave that figure stand as it is and say to you what it wants to. We ought to have little trouble, I think, in arriving at the meaning of our Lord. A rich man can go to heaven, but he can't take his money with him. A rich man may go to heaven, but he can't even start there as long as he thinks more of silver than he does of his Savior, more of his gold than he does of his God, more of his ducats than he does of his Deity.

Brother Peter pipes up here and reminds our Lord that he and the other disciples had given up all they had to follow Him. "Now, Lord, what are we going to get out of it?" "Plenty," answers the Lord. "You are going to get all you really need in this present world, and in the age to come, you are going to get what our fine young friend has just missed, Eternal Life. You have a foretaste of it now; you are going to enter into full enjoyment of it there."

—BR—

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## COME TO BILOXI FOR YOUR SUMMER VACATION

Biloxi is proud of the fact that the new Mississippi Highway system will enable citizens of the Old Magnolia State to reach this beautiful Mississippi Coast city for their Summer vacations.

Biloxi was the pioneer city in Mississippi to advocate through, paved highways, toll-free bridges, advertising and publicity. We are happy that all of Mississippi is now united in this type of work.

Throughout the year, Biloxi is recognized as one of the South's outstanding resorts. This city is the historical, scenic and outdoor sports center of Mississippi. Here will be found many golf courses, the finest of salt and fresh water fishing and other recreations. The fact that seven flags have flown over Biloxi, speaks itself for the city's historic atmosphere.

Biloxi is the largest packer of shrimp and oysters in the entire world. The picturesque fisheries, which involve more than five hundred boats, is worthwhile to see. In fact, the port of Biloxi involves more than one-half the maritime commerce of Mississippi.

If you would like to receive a beautiful booklet on Biloxi filled with photographs and full color, illustrating the fine fishing, bathing, yachting and other Summer sports, write the Biloxi Chamber of Commerce. We, the undersigned city officials bid the readers of The Baptist Record a cordial invitation to spend their Summer vacation in Biloxi.

HON. LOUIS BRAUN, Mayor

HON. F. A. TUCEL, Commissioner

HON. JOHN A. SWANZY, Commissioner

## BILOXI, MISSISSIPPI

The greatest Summer season in its history is expected by Biloxi, beginning in the latter part of May. For many years, Biloxi has been the principal Summer resort on the Gulf of Mexico, and during the approaching Summer season, this city will have more reasons to claim this honor than ever, since many special attractions are on schedule. In addition to the regular fishing, boating, swimming, golfing, tennis and other outdoor sports, there are a number of special big events being arranged.

The Lipton Cup Races between the fish class boats of all the yacht clubs of the Gulf of Mexico is to be held in Biloxi this Summer. The annual Governor's boat race, which has been won by Governor Hugh White of Mississippi for the last two years, will be sailed here. The Biloxi Race Week, which includes the annual regatta of the famous Biloxi Yacht Club, will find the largest concentration of yachts in Southern waters for Summertime. Added to this will be the annual long-distance races from the Southern Yacht Club at New Orleans to Biloxi, which will conclude the day before the annual Biloxi Yacht Club Regatta gets underway.

The Fourth of July week-end in Biloxi will be one of the big celebrations of the year and will include various Summer sports and speed boat races. On the night of the Fourth, an elaborate fireworks display will be staged from Deer Island sand bar and, as usual, will be visible along the front of the Biloxi peninsula.

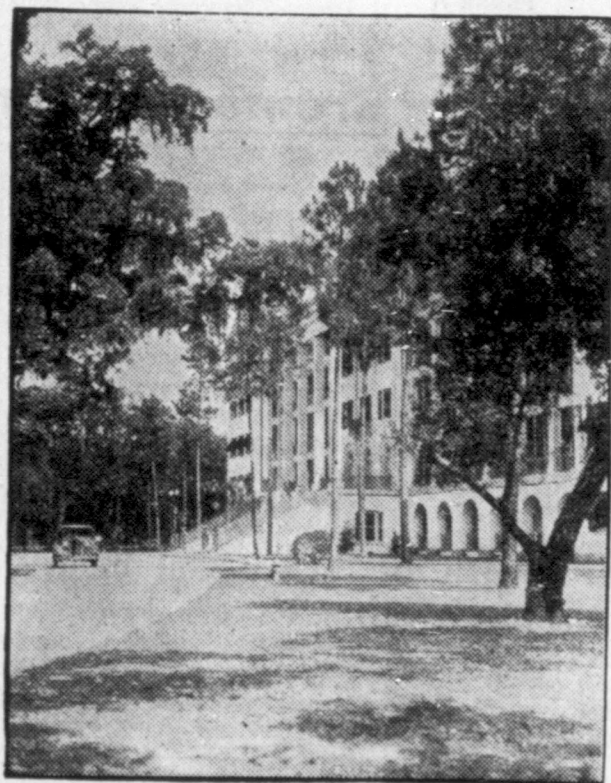
The National Beauty Tournament will also be held in Biloxi this Summer, with entries from throughout the United States.

The maneuvers of the Third Army of the United States will include Biloxi and the Mississippi Coast sector, and will be the largest Army war games in the history of the South.

Included in the participating units will be the National Guards of Mississippi, Tennessee and other Southern states.

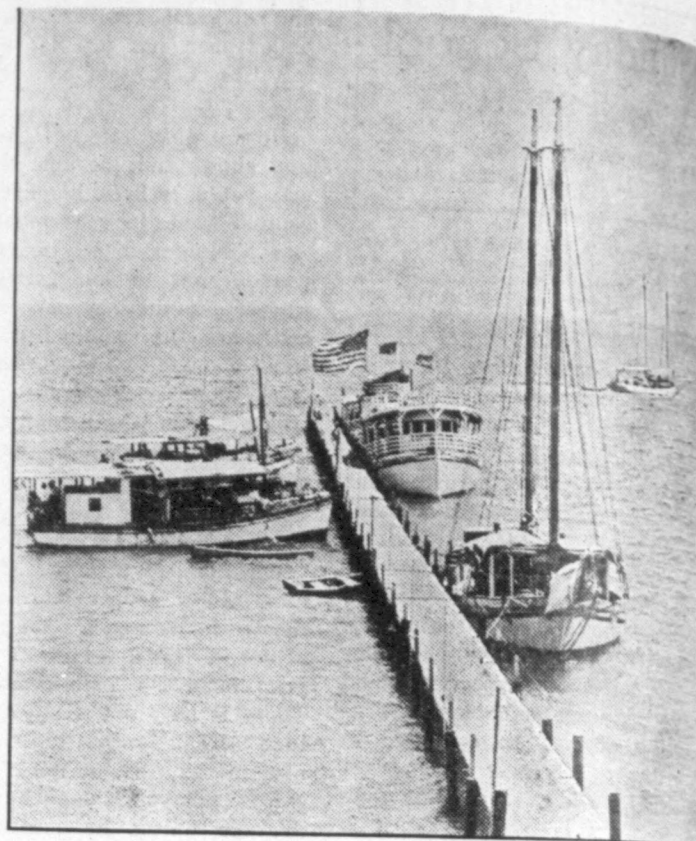
More boats are being prepared to carry fishing parties to outlying islands than ever before in the history of Biloxi. During recent years, fishing for Gulf game varieties has become increasingly popular among Summer visitors. Gulf sports fishing includes King mackerel, bonefish, cavalla, speckled trout and other varieties.

With numerous accommodations, ranging from palatial hotels to cottages, tourist camps, Biloxi is preparing for the influx of Summer visitors.



View of the Administration Building of the U. S. Veterans Administration Facility at Biloxi, Miss. This Facility occupies more than 700 acres of beautifully wooded land in the western section of Biloxi.

—Photograph by Anthony V. Ragusin.



Excursion boats arriving at Ship Island from Biloxi. The Island is located 13 miles off Biloxi.

—Photograph by Anthony V. Ragusin.

## BILOXI IS NATION'S SEAFOOD CANNER

Choice Shrimp, Oysters and Fish from the Gulf of Mexico waters form Biloxi's Contribution to the Appetizing and Healthful Foods of America.

As a packer and shipper of choice seafoods, Biloxi, Miss., has won thousands of friends throughout the United States and in many foreign countries. Biloxi canned shrimp and oysters are shipped the world over. With more than thirty establishments packing and shipping seafood, the city's main industry is a valued one.

The bivalves packed at Biloxi are brought from salt water bottoms of the Gulf, miles outside from the factories. No "fattening" pens are used in the Biloxi industry. The oysters acquire their fine tasty quality and appearance in their natural state.

The large number of excellent dishes to be made from Biloxi shrimp and oysters are a revelation to some people. The Bureau of Fisheries of the Department of Commerce has issued a special circular on "Oysters An Important Health Food." This pamphlet contains ninety-eight recipes for oysters, which is proof that the bivalve can be made into many tempting dishes.

The Biloxi seafood industry is divided into what may be termed four groups. These are the shipping of raw oysters, the canning of shrimp, the canning of oysters, and the miscellaneous group, the latter including the catching and shipping of fish, crabs, turtles, etc.

The seafood industries of Biloxi are quaint and picturesque. In addition to the native American the fishing areas include colorful naturalized Slavonians and French Acadian descendants.



An aerial view of the U. S. Coast Guard Air Station at Biloxi, Miss. This is one of the main points of interest to be seen by summer visitors to Biloxi.

—Photograph by Anthony V. Ragusin.